The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XIX. NO. 11.—WHOLE NUMBER 947.

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Daily Public Worship.

"O God, Thou art my God; early will I seek Thee: my soul thirsteth for Thee, my flesh longeth for Thee, in a dry and thirsty land, where no water is; to see Thy power and Thy glory, so as I have seen Thee in the Santuary."—Psalm lxiii. 1, 2.

PUBLIC WORSHIP is celebrated, every Week-day, in this city, and Brooklyn, as follows:

In Trinity Church, ... At 9 A. M. and 3 P. M.
In All Saints' Church . . . . 6 1-2 " 5 "
In St. Luke's Church . . . . 8 " 6 1-2 "
Holy Communion every Sunday at 7 A. M., except 2nd Sunday in the month, at the usual hour.
In St. Clement's Church . . . . . 8 " P. M.
In Calvary Church . . . . 8 " and 6 "
In Church of The Annunciation . . 8 " and 6 "
In Church of The Holy Communion . 7 1-2 and 6 "
On Fridays, evening Prayer, with Lecture, at 7 1-2 P.M., and on Saints' Days a second service, Lecture and Offertory, at 11 o'clock A. M.
In Emmanuel Church . . . . 8 A. M., and 6 P. M. on Fridays and Holy Days.
In Church of The Holy Apostles . . 9 "
In Grace Church Brooklyn Heights,. 8 " and 6 "

Calendar for May.

13. Fifth Sunday after Easter—Rogation Sunday.
14. Rogation Day.
15. Rogation Day.
16. Rogation Day.
17. Holy Thursday, or the Ascension of our Lord Jesus Christ.—(Proper Psalms instead of the Psalms for the Day.)
20. Sunday after Ascension Day.
27. Whitsunday.— (Proper Psalms instead of the Psalms for the Day.)
28. Monday in Whitsun Week.
29. Tuesday in Whitsun Week.
30. Ember Day.

June

1. Ember Day.
2. Ember Day.
3. Trinity Sunday.
10. First Sunday after Trinity.
11. St. Barnabas the Apostle.
17. Second Sunday after Trinity.
24. Third Sunday after Trinity.—The Nativity of St. John the Baptist.
29. St. Peter the Apostle.

Poetry.

For the Churchman.

The Barren Field.

Here I labor, weak and lone,
Ever, ever sowing seed;
Ever tending what is sown:
Little is my gain, indeed.

Weary day and restless night
Follow in an endless round:
Wastes my little human might:
Soon my place will not be found.

Why so stubborn is my field?
Why does little fruit appear?
What a hundred-fold should yield,
Now is barren all the year.

Rank weeds crowd and tostle there,
Nodding vainly in the sun:
But the plants for which I care,
I may tell them, one by one.

After all the sun and rain,
Weak and yellow drooping things,—
From the lean earth,—turned in vain,—
These are all my labor wrings.

Oh, my Lord! the field is Thine:
Why do I, with empty pride,
Call the little garden mine,
When my work is Thine, beside?

If I claim it for mine own,
Thou wilt yield me its poor gain;
And, at Harvest, I alone
May bring fruits to Thee in vain.

If I give myself to Thee
For Thy work all poor and mean,
As Thou pleasest, it shall be,
If I much or little glean:

Yet Thou wilt not spurn my toil,
Nor mine offering at the last,
If from off this meagre soil
At Thy feet my all is cast.

What is there for man to do,
But alone the Master's will?
Parched with sun, or wet with dew,
Meekly I Thy garden till.

Newark, after Lent, 1849. R. T. S. L.

Selected Matter.

The Church of England before the Reformation.

CONTINUED.

"On the other hand, considering Popery to consist in the adoption of certain corrupt doctrines and practices, such as the transubstantiation of the elements in the Eucharist, the denial of the cup of the altar to the laity, the withholding of the Scriptures, purgatory, the invocation of saints, the worshipping of images, and the purchase of indulgences, with many more too numerous to recount; then in this case, the answer to be given is precisely similar, namely, that there exists indisputable evidence that the early English Church was for the most part free from these. And indeed they did not obtain even in the Church of Rome herself, except gradually, partially, and at late periods;* and were not all formally and irrevocably engrafted into her profession of faith, and made necessary terms of communion with her, until the fatal Council of Trent in the sixteenth century.† And the evidence to these points might be traced throughout the records of past centuries in the same manner as that which we have just investigated.

The late and partial introduction of these corruptions being thus demonstrable‡ by an appeal to history, and being indeed at this time sufficiently acknowledged by all those for whom our argument is intended, it becomes clear that the Church of England, at the Reformation, did no more than revert to the ancient doctrine and discipline of the universal Church; which she was not only quite entitled to do, but would even have been quite inexcusable if she had not done, so soon as she became aware that she was laboring under gross corruption of the one, and unwarrantable tyranny of the other.

She continued, therefore, also to be the same Church after the Reformation, as she had been before; not a new, but an old and apostolic Church, though purified from error in her doctrine, and relieved from foreign usurpation; in the same manner as a man recovered from a dangerous sickness, or escaped from prison, remains the same man still, though in a happier condition. The Church in England, which was originally an apostolic branch of the Catholic or Universal Church of Christ, having been during some centuries unlearned, poor, and persecuted; during others, rich and outwardly prosperous; during others again, corrupt in doctrine and enslaved, became at the Reformation free and pure as at the first. In every stage she was the same Church, though under various circumstances; and so, if all her temporalities should be taken away to-morrow, and Dissenters recognized by Parliament instead, she would remain the same Church still as ever; her bishops would be bishops still, her priests still priests, her sacraments the sacraments of Christ. Such they must continually remain; for that which no earthly power originally gave, no earthly power can ever take away.

And this, then, is our answer to the Romanist.

II. But the Dissenter, as he means differently, must be differently answered.

The Dissenter, when he says that Popery was the established religion in England before the Reformation, should be first asked what he means by Popery; and then what he wishes to infer from the fact, supposing the fact should be granted to be as he says.

He must then acknowledge Popery to be either a certain corrupt form of Christian doctrine, or an admission of the supremacy of the bishops of Rome, or both.

Now, it may readily be granted, and indeed must be, that the doctrine of the Christian Church in England was corrupt at and before the era of the Reformation; and that the Bishops of Rome, at that time and before, did exercise an authority in England to which they were not lawfully entitled. But what does this prove? The Dissenter would have us infer that, as the prevailing religious belief *may be* corrupt, and the prevailing discipline tyrannical, so it *may be* a duty to reform the belief, and to reject the discipline of the age in which we live. And this also we grant freely, that it *may be* so. But what is the reason for which a Dissenter urges a fact so obvious and acknowledged, in argument with a Churchman? Is it not because it would imply, not only that it *may be sometimes*, but that it *now is* a duty to reform and to reject the doctrine and the discipline of the Established Church? Is it not because he would contend, that if men were justified in reforming a belief and rejecting discipline which they found prevailing in the nineteenth century, then Dissenters may be, and are, justified in their rejection of the discipline and doctrine of the Established Church in the nineteenth century also?

This is the fallacy which a Dissenter wishes to insinuate, when he urges that Popery was the Established religion in England till the Reformation.

He is to be answered, then, not by denying that in his sense popery prevailed in England at the time alleged, (because practically as a successful usurpation it did prevail) but, granting this fact, it must be shown that there is a total dissimilarity between the case *of* the Church, and that of the Dissenters *from* it. And, consequently, in calling the Church before the Reformation Popish, the Dissenter utters only an acknowledged truism, which does not bear at all upon the case in support of which he so manifestly adduces it.

Now this total dissimilarity between the two cases, of the Reformers and the Dissenters, may be clearly shown in three great particulars.

First, The doctrine reformed was not the same as the doctrine dissented from. Secondly, The persons reforming were not the same as the persons dissenting. And thirdly, The manner in which the Reformation was conducted was not the same with the manner in which dissent is propagated. For, as to the first point, at the period of the Reformation, the then existing doctrine was corrupt, and the discipline tyrannical; whereas, the now existing doctrine is pure and scriptural, and the discipline tolerant and apostolical. As to the second point, Those who made the change in the sixteenth century had authority to do so, being bishops of the Church; whereas the Dissenters who would make changes now, have no authority to do so, being private individuals. And as to the third point, the manner of the change in the sixteenth century did not involve the sin of schism; which the manner of the changes of the nineteenth century does.

1. By the Dissenters' own admission the doctrine of the Church in England, at the period of the Reformation, was corrupt, and the discipline tyrannical. Consequently, the Church was fully entitled, in lawful and godly manner to purify and free herself. And this she did. But surely by so doing she is so far from having furnished an excuse to any for separating from her now, that she has but rendered separation inexcusable. For now we assert her doctrines to be scriptural and her form apostolical. And though Dissenters deny our assertion, or doubt it, yet it must be remembered that they have not now the same reason for their doubts as had the Reformers in the sixteenth century, because we open the Scriptures freely to the people, which Rome shut from them; and we allow all the world an opportunity of seeing that our assertion is true, or of plainly showing that it is false. But, moreover, if it could be even plainly shown that our doctrines are now unscriptural, or our form of discipline unapostolical, this, it must be remembered also, would be to show only that a Reformation is once more needed, not that Dissenters, as they are private individuals, are entitled to conduct it. To urge, however, that the Church was Popish or corrupt in the sixteenth century, as an excuse for schism in the nineteenth, surely is most futile. At the least it should be plainly shown that the Church is now Popish or corrupt. And this we firmly believe cannot be done—at all events none yet have done it.

2. Those who effected changes in the sixteenth century had authority to do as they did, being Bishops of the Church; but Dissenters, who would make changes now, have no authority to do so, being private individuals. For, supposing the first point proved that change is necessary, there yet remains a second point to be considered, namely, who are the persons authorized and qualified to conduct it?

Now, in the reigns of Henry VIII. and Edward VI. Cranmer was the Archbishop of Canterbury; and he, in conjunction *with other Bishops and Clergy, and with the consent of the King and Parliament*, set forth copies of the Scriptures in English, forms of public prayer, and ministrations of the sacraments, and articles‖ of faith deduced from Scripture, and warranted by antiquity. All this he had thus authority to do. He also, as was his duty, taught the king and the people that neither Scripture, nor antiquity, nor even the existing laws of the realm, subjected the Church of England to the Pope's dominion. And, accordingly, the king and people, so instructed, being then bold enough and strong enough, refused obedience to the Pope's usurped authority, and refused it with success. When Mary filled the throne of England, Cranmer offered not a treasonable opposition; he did nothing wrong to support a cause which he believed to be right. He waited patiently, and maintained the truth; and submitted even to death rather than forsake the truth; but he offered no schismatical resistance." To be continued.

* For instance, transubstantiation, though the notion existed early, was not duly pronounced to be the doctrine of the Church before the Council of Placentia, A. D. 1095. Communion, in one kind, also, though prevailing as a general practice, was not the *established* custom of the Church before the Council of Constance, A. D. 1415. And so in like manner with the rest

† The Council of Trent is called "fatal" because it declared all the preceding corruptions to have been established by infallible authority, and consequently to be unalterable.

‡ No attempt is intended here to demonstrate the non-existence of corruption in Rome, or in England, before the Reformation, because no doubt corruption did exist. Our argument concerns not the *existence* of corrupt doctrines or practices at any given time or place, but only their *legitimate establishment* in the Church of England. And it has been shown in the preceding pages, that the authority of the Pope or Bishop of Rome, was at no time lawfully established in England. This was the proposition undertaken at the outset, and to this it is desirable to confine the argument; because this must be the foundation of all other claims upon us. The point to be proved by the Romanist is not that the Bishops of Rome *had once* authority in England, but that they *always ought to have had*. And this has been here disproved.

‖ Our thirty-nine articles were originally prepared by Cranmer and Ridley, in the reign of Edward VI. A. D. 1552. But owing to the king's death in the following year, they seem never to have received his royal assent. They were, therefore, not published by authority of Convocation till A. D. 1563, in the reign of Elizabeth (that of Mary having intervened) after revision by Parker, Archbishop of Canterbury, and others.

Communications.

For the Churchman.

Very prominent among the means which God has been pleased to appoint for the advancement of true religion in the world, for confirming the souls of men in the effectual adoption and following of it, and for extending to them all the blessings designed by His covenant of grace, mercy, and truth, in Jesus Christ, is the preaching of the Gospel. In nothing are the Scriptures clearer than that this was designed as an appropriate function of the Holy Catholic Church, and as an obligation bounden upon her, with her Lord's most solemn and stringent claims to her diligence and fidelity. It is a part of the functions in which the Church acts through her ministry, sent of Christ as He was sent of the Father. That is the only Scriptural preaching of the Gospel, which is done by the Church through her ministry, and in faithful accordance with the doctrines and precepts of the Gospel. The Church does this in every way in which she makes public announcement of those doctrines and precepts, whether it be in her solemn readings of the Bible, and of parts of the Apocrypha which are good "for example of life and instruction of manners;"* or in her other liturgical provisions; or in the public teachings and premonishings of her ministers in such instructions of their own as are drawn out of the Scriptures, and may be concluded and proved thereby.

"Moses," says St. James,† "hath in every city them that *preach* him, being *read* in the synagogues every Sabbath Day." And so the Church preaches the Gospel in her public reading of the Bible—an exercise to which she has ever given a solemnity and importance proportioned to the faithfulness of her conformity, in order and spirit, to the scriptural and primitive model. It is difficult indeed to see how any organization of professing Christians can put forth a claim to being a Bible Church, which does not give much and serious attention to the public reading of the Bible: not that this is, by any means, all that is necessary to constitute a Bible Church—there is required to this end faithful conformity to essential principles touching faith, worship, and organization, which Holy Scripture and ancient authors prove to have been incorporated into the Christian Church from the Apostles' time: but this preaching of the Gospel is a function without due attention to which the Church clearly departs from the genuine Gospel model. No opportunities her members may have for the private reading of the Scriptures can release her from it. She should indeed increase these opportunities, and exhort them to the serious and faithful improvement of them, but should never depend upon them, as any thing of a certain means of having the Bible fully known to them; and certainly not as a means of spreading abroad the knowledge of the Bible, as it is her duty to do, among all sorts and conditions of men.

When engaged in this part of her functions, the ministers of the Church should be regarded in a higher and more sacred light than merely as fellow Christians reading the Scriptures to their brethren for mutual edification. They hold their station in the Church, and discharge its duties, by virtue of a commission from the same divine Source whence proceeded that of the prophet, evangelist, or apostle, by whom the Holy Ghost caused to be written the inspired words which they read in the ears of the people. The people therefore should give heed to this announcing of the will and ways of God, and of what He has chosen should be recorded of His Church, as if it came to them directly from the prophet, evangelist, or apostle. And when our Blessed Lord was pleased to say to His ministry, "As my Father hath sent Me, even so send I you,"‡ He gave them the highest possible human claim to reverent and devout attention, when they preach the Scriptures of truth.

The books termed "Apocrypha," although not held by the Catholic Church as of the canon of Scripture, and therefore not applied to the establishment of any doctrine, have yet selections from them publicly read by her "for example of life and instruction of manners;" and our Homilies hesitate not to refer to parts of them as, in a certain sense, scripture, and as possessing a grade of inspiration by the Holy Ghost. The Church's preaching includes the public reading by her ministers of selections from these books; which the attentive Christian will find to be indeed "good to the use of edifying." In this department of preaching may also be included the exhortations and addresses attached to the various offices of the liturgy. Rightly considered these will be found to contain a fund of most wholesome counsel and instruction, and should therefore be heard by the people as a very important department of the preaching of the Gospel.

In none of its proper functions does the priesthood more legitimately exercise the commission given by Christ as it was given Him by the Father, and act as His ministers and representatives, in preaching good tidings unto the meek, binding up the broken-hearted, and proclaiming liberty to the captives, and the opening of the prison to them that are bound, than in that stupendous one originally imparted in the words, "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained;"‖ and in that office of blessing in the name of the Lord, which revelation clearly shows to have been a part of the appointed ministry of His priests. To all those Christians, therefore, who truly repent and unfeignedly believe the Gospel, the meekly received absolution and benediction of the priesthood, are a preaching of the Gospel fraught with great comfort in the supernatural grace that may be expected through them, and with solemn admonition in reference to the proper spiritual preparation for enjoying that grace, and for the perpetuity of its benefits.

All the Church's liturgical provisions, if of the evangelical and Catholic stamp required by God in Holy Scripture, are not only aids and means for preserving and exercising therein that pure devotion of the Gospel to which are promised those influences of the Holy Ghost whereby alone true religion can be professed and practised; but they are also the Church's most solemn urging of the truth on the hearts and consciences of her members, and her most solemn setting of it forth before the world. In the public celebrations of her liturgy, therefore, her clergy are, in a peculiarly serious and important sense, preachers of the Gospel. No truly conscientious Christian or Christian minister can approach the throne of the heavenly grace in devotional exercises whose doctrines and principles he does not thoroughly embrace. The faithful minister of Christ will shrink from the sin of engaging his people in the solemn use of devotional forms, which involve the profession to God of religious opinions whereof he is not willing to be heartily and *ex animo* the preacher. Both ministers and members of the Church, as they would live in good conscience before God, should wish to be judged by the doctrines they pray, rather than by those professed in any other manner.

Another kind of preaching, or, as Hooker calls it, "open publication of heavenly mysteries," is that which he styles "the word of God explained by lively voice, and applied to the people's use, as the speaker, in his wisdom, thinketh meet." To be, however, the preaching of the Gospel, it must be the explaining and applying of "the *word of God*" in its *genuineness, purity*, and *integrity*; and of awful moment is it, that the preacher be so guarded and governed by that "wisdom" which is composed of sound intelligence, sufficiency of learning, and heavenly illumination, that he may be safe from thinking any thing "meet" which varies from the word of God, or stops short of its fulness. His wisdom should be the wisdom of the Church. If she, in her liturgy and other standards, follows Christ, he must follow her. If, in his estimation, she does not, he ought not to consent, as an honest man, to exercise this department of preaching where he must also supply that which consists in the use of liturgical offices deemed by him unsound in the true and natural meaning of their terms. Sermons thus guarded and governed, are, as Hooker again says, "as keys to the kingdom of heaven, as wings to the soul, as spurs to the good affections of men, unto the sound and healthy as food, as physic unto diseased minds." In this kind of preaching the minister of the Gospel should be careful, pains-taking, diligent, disinterested, full of the fear of God, and in constant anxiety and prayer for His blessing, void of the fear of man, and regardless of his favor, earnest and affectionate, firm and gentle, kind in leading into the truth, bold in resisting error, loving to make piety and virtue amiable, fearless in reproof and rebuke of error, irreligion, and vice, modest and humble when thinking of himself, strong in confiding faith, and bold in his God, when he throws himself on the grace which is sufficient for him.

A very interesting and highly important branch of this duty is found in the catechetical instructions and examinations, which are required of "the minister of every parish" to be "diligently" prosecuted "openly in the Church."§ In this the pastor is to lay in the childhood of his flock the foundation for the efficacy of his ministrations in all their after life. When it has in connection with it a well ordered and conducted Sunday School, it is often the very best means of bringing the Church's holy influences to bear upon classes of men that can hardly otherwise be reached. B. T. O.

* Article VI.
† Acts xv. 21.
‡ St. John xx. 21.
‖ St. John xx. 23.
§ First Rubric after the Church Catechismr

For the Churchman.

Popish and Catholic Fasting.

NO. TWO.

From the authorities which we presented in our first number, even a somewhat unwilling mind will be ready to concede, very probably, that Papists do not fast; that, taking Scripture declarations and Catholic usage for the only permissible standard, it is most true, the credit given heretofore to papists for fasting, has been unwarranted by facts. Their "rules," (it may be said in praise,) compare very well with the law of Temperance; but, up to the self-denying and afflictive law of Fasting, they do not reach. Any reasonably temperate man could keep those "rules," and his knees never be weak, nor his flesh fail of fatness (Ps. 109: 23 & 102 to verse 11.) While both those effects would follow, if he kept a Scriptural and Catholic *Fast*.

And, while we have presented the argument and authorities in our first number, that we might give Truth a chance to lower the sanctimonious pretence of Popery, and a chance to enlighten the sentimental and honest, but false respect for Popish asceticism prevailing in many minds; still, we are not unconscious that the question may be put and will be put, "Ay, you have spoken forcibly enough and truly enough, simply as to theory; but, wherein, practically, after all, does "the Church differ from 'Popery,' except to fall short of it?"

Papists will ask that question with a premature sneer; some conceited or Romanizing Churchmen will ask it with a sort of not-to-be-answered smirk; while some will ask it with unfeigned sorrow.

We are not troubled at the question, nor unprepared for it. It has weighed upon our mind, and found its answer in other and earlier days; in days when we heard not of controversy nor thought of it; in days when, with an anxiety of spirit not to be told, we were seeking for the *Visible Representation of the Bible Rule of Life*. And, by a careful and honest comparison, when we found the Church to be that Visible Representation, and were yet troubled by the alleged discrepancy between the theory of the Church, and the practice of its members, an answer was given to our mind that satisfied it; and that answer we now give to our interrogators, viz.:

1. *The character of the Church is never to be measured by the character of its professed members.*

No, as often as this deceit is practised by our opponents, of pointing to the imperfect members of the Church, as though they were the Church, and pointing to their practice as though it represented the character of the Church; still do we feel sure that the Church is not dimmed by the defection of its members; that the Church is not touched by the question of practice; and still do we most clearly see that the Church is distinguishable from her members and superior to them, and distinguishable from all local practice, and superior to it. On this point we are neither to be confused nor deceived.

2. *Then, the Church is to be reverently and safely relied on, so long as its fixed* TEACHING *parallels accurately with Bible Truth and Catholic Usage:*

Here is the only proper ground, and this *is* the proper ground. In this way it is, and in this only, that the Christian defends Christianity against the infidel, by appealing from the lives of Christians to the teaching of Christianity; the latter continuing always perfect, be the errors of the former what they may. In this way, too, every great branch of the Church invariably defends and sustains itself against the world and against the assaults of heretics and unbelievers; appealing from the errors and inconsistencies of its members, to the steady excellence and correctness of its fixed teaching: the standard remaining always correct and perfect, be the variations around it what they may. And it is from a scholar-like recognition of this principle, that Moehler, in his "Symbolism," is so generally respected; as in that work he tries every religious society by its acknowledged standards, and not by its members. And it is because he artfully avoids this principle, that Milner, in his "End of Controversy," appears so unscholar-like and so mean; as, in his book he tries every religious society but his own by their worst and most inconsistent members. In regard to the Church, therefore, Moehler says next to nothing; because, by her standards, her real representatives, she is faultless; while, of the Church, Milner pretends to find much to say, and yet he does not touch the Church, but only sneers at the imperfections of her members, and calls them the Church. Almost every thing which Moehler says, every good Churchman will say. And almost every thing which Milner says, we ourselves would say. He selects radical and low Churchmen, their teachings and their lives, and trying them by the Bible and Catholic Usage, he condemns them, and pronounces them untrustworthy. And so do we condemn them; and so does the Church herself condemn them, and pronounce them untrustworthy. Moehler's book tries the Church by her acknowledged standards, and is therefore fair; Milner's book pretends that the bad members of the Church are the Church itself, and so his book is a sham, and it can influence no mind except one poorly furnished, and capable of being deceived. Yes, the Church is distinguishable from her members, and is to be tried, not by them, but by her acknowledged and fixed teaching. And as he who could not distinguish Christianity from its professors, would, of necessity, become a scoffing infidel; so he who cannot distinguish the Church from its members, must be overcome by every fanatical and sanctimonious pretence that may boldly and sneeringly assault him.

Practically, then, the Church does *not* differ from Popery by falling short of it. Whatever the members of the Church may be, the Church herself is practically just so much superior to Popery as her teaching is superior. The entire superiority of that teaching we exhibited in our first number.

But we do not forget our object; we were to do something entirely more than to prove the Church right; we were to prove Popery wrong. And thus, while we have seen the Church compare well with the Bible teaching and with Catholic usage, we have shown in Popery a departure from both. And when it was suggested, that practically, after all, perhaps, the Church is inferior to Popery, we demonstrated that the Church is not implicated in the practice of her members; that she is distinguishable from them; that she is superior to them; and that, in all points, she is, in standard, right.

But now, how is it in this respect, with Popery? We beg to direct scrutinizing thought to this point. We desire to call especial attention, because here comes out to view a second proof of the radical badness and untrustworthiness of Popery; here comes out a second cause for its being rejected.

For, we affirm, *Popery is itself implicated in the practice of its members.* In regard to the holy and Scriptural duty of Fasting, *the practices of Papists and the principles of Popery are one.*

The fearful truth is not only manifest, that Papists have forsaken the Catholic usage, but the more fearful truth is equally manifest, that their departure is *sanctioned*; that Popery *warrants* the departure, and the consequent low and imperfect practice of its members, *by having lowered down its rules to that practice.*

We have not only heard Romanizers complain of the steadfast and unchanging character of the Church, as stiffness: but we have heard them brag of the pliability and variableness of Popery, as a real excellence. We are not, therefore, calling attention to a secret fault of Popery. It is open and manifest. It is boldly embodied in "Rules." It does not satisfy itself with simply *overlooking* departures from Catholic usage; it *directs* those departures. It does not simply *wink at* violation of Scripture teaching, it openly sanctions and boldly rules such violation.

And thus we have plainly before us not only the theoretical, but the fearfully *practical* difference between the Church and Popery. The Church steadily retains and holds up the Catholic rule, let the practice of its members vary as it may; while Popery tampers with the Catholic rule, alters it, diminishes it, loses it, and, by its own bad rule, becomes one and the same with the bad life of its members. Yes, here is the difference; Popery *makes* the bad practice of its adherents, while the Church does not. The Church continually elevates its members by preserving a high standard of duty; Popery rules a *low* standard of duty, and thus ties its adherents, as it were, to a necessity of doing wrong. The Church is above the practice of its members; Popery is the same as the bad practice of its members, and itself rules that practice. The Church reverently holds fast the Catholic rule, in spite of, and for the benefit of its members; Popery puts away the Catholic rule, and faithlessly conforms to its adherents, to their ruin.

Neither let any one petulantly suppose that only the eye of a Churchman would see this asserted defect in Popery. We know not how any earnest Christian can turn aside at all from the proofs presented in our last number; nor do we see how the heart of any one, really seeking for Catholic usage, can fail to shrink back from Popery and its assumptions. No, let it not be supposed that only our eye discovers that Popery has depreciated the holy duty of Fasting, and has sanctioned and *produced* a departure from the Scriptural and Catholic Rule. We quoted Avrillon in our last paper; and, as he was an eminent Papist of reputed sanctity, so will his words now bring silence to the captious lip. "After a while," says Avrillon, "Christians having relaxed from the first fervor, the Church (of Rome,) although with grief, has permitted the hour of repast and of eating to be advanced to twelve at noon. And the evening collation, although now nearly an universal custom, is accorded by the Church (of Rome,) through indulgence."—*Institution of Lent.*

We do not quote Avrillon, to show what Popish practice is; the "rules" already exhibited show that. We quote him to show, that by Papists as well as by ourselves, that practice is seen and felt, and asserted to be *a departure* from Catholic usage, and a giving up and loss of Bible and Catholic Rule. We quote him, that others may be enabled to feel, that our assertion in regard to Popish faithlessness is compelled, not by prejudice, but by Truth.

It will be readily seen, most probably, that we have thus far shaped our remarks, as though it might be true that, practically, the members of the Church, after all, fall short of the Papists. We have done so, in order to show how superior the Church itself is to Popery, both in profession and in earnest principle, and to show, that while the Church *condemns* the self-indulgent habits of *its* members, if such habits exist; Popery, on the contrary, *approves*, and even *dictates* the self-indulgent habits of its adherents. We wished not to be turned aside by any thing from our purpose; the purpose, to exhibti the really fearful difference between these two religious bodies, by the test of fixed principle.

But, we now declare, that we do *not* believe, that after all, the Papist is practically superior to the Churchman. So will we prove, in another number. "Ember."

For the Churchman.

Presby'n Clergyman looking for the Church

CHAPTER IX.—LITURGIES.

CONCLUDED.

As the *catalogue raisonnee* of the Boston Recorder is professedly incomplete, we will take leave to continue it.

10. *Self-laudatory* prayers, heard chiefly from the agents of societies, which enter regularly into the work of reciting the merits of a particular society, or the self-denying labors of some devoted band of Sunday-school teachers, or Tract-visitors, or Scripture readers, or the noble sacrifices about to be made by some embarking missionaries, or the wonderful successes of some particular branch of operations in which it is understood the speaker has borne a conspicuous part—*quorum magna pars fui.*

"And all, in turn, essay to paint
The rival merits of their saint;
—For, be it known,
That their saint's honor is thetr own."

11. *Un-English* prayers, in which uncouthness of expression, and carelessness of composition, offend the ear, and unfit the mind for worship.

12. *Short* prayers, abridged and hurried, to make room for the sermon.

13. *Blundering* prayers, in which the recalling of words, and the remodelling of half-finished sentences and embarrassed pauses, constantly occur, so painful to the worshipper, and so fatal to devotion.

14. *Verbose* or wordy prayers, remarkable for the quantity of words, and the paucity and meagreness of devotional ideas.

15. *Eccentric* prayers, tainted with the sometimes intolerable eccentricities of the individual who happens to make them.

16. *Unforgiving* prayers; for I have heard the remark from persons who have been half their lifetime attendants on extemporaneous worship, that they never heard, in a Calvinistic congregation, a prayer for the forgiveness of their enemies. Calvinism has been known to "heap coals of fire on the head," but not in the way prescribed by Paul.

17. *Defective* prayers, which not only exclude some particular petitions, but which omit some essential element of devotion, such as the confession of sin, the act of faith, the offering of thanks, the oblation of alms, the recognition of the Holy Trinity, even the mention of the name of Jesus. It is impossible, under the most urgent circumstances, that all the elements of proper worship, can be combined by an impromptu dash of the most gifted mind, hurrying on to the one great thing—the sermon.

18. *Common-place* prayers, repeating, till they lose all meaning, the same trite and tiresome thoughts in certain worn-out phrases and matter-of-course quotations; that "we deserve to be made as miserable as we have made ourselves sinful;" that "others were as good by nature and better by practice than ourselves;" that "sinners may be convicted and converted;" that "multitudes may be heard inquiring the way to Zion, with their faces thitherward;" that "Zion may lengthen her cords and strengthen her stakes;" and that, finally, the Lord would "bless all for whom we are in duty bound to pray."

19. *Intellectual* prayers, by which the speaker seldom fails to intimate that he is versed in all the metaphysical logomachies and miserable subtleties of the hour. I recollect, that in presence of perhaps as large a Congregation as ever assembled in New York, a Presbyterian minister, in his prayer, first entered fully into the nature of the ability which he would *not* ask the Lord to grant the sinners then present, and which it was alleged that they possessed sufficiently already; and that he then defined, with logical precision, the exact thing which he had it in his own mind that the Lord should grant.

20. Theatrical prayers, accompanied by painful gestures and grimaces, the latter resulting perhaps from the (unscriptural) custom of shutting the eyes, and of making at the same time a mental effort, under the unpleasant consciousness that the people are looking at the speaker.

21. *Bombastic* prayers, which approach the Majesty of Heaven with a solemn grandiloquence, familiar only to an oriental court.

22. *Declamatory* prayers, where the voice becomes excited to a fatiguing pitch, and often strung to a complete falsetto.

23. *Objurgatory* prayers, in which the pastor imputes, in an offensive manner, before the Lord, the low condition of his parish, and the departure and absence of the spirit, and the cessation of conversions, to the unbelief and other sins of the people.

24. *Inaccurate* prayers—inaccurate in facts, quotations, reasonings, and the like. A prayer was once made in my own congregation, giving the intelligence, that, "Thou hast taught us in thy holy word, man wants but little here below, nor wants that little long." I have shown, in another place, that the ablest divine may make a mistake of years in acquainting the Almighty with the age of a young clergyman.

25. *Presumptuous* prayers, petitioning for favors that it would be miraculous to grant; or thanking the Lord for the ascertained conversion of such and such, or for the undoubted translation of some deceased individual into His presence in

heaven, or for mercies that imply the "prying into those things that are not convenient."

26. *Political* prayers, that, even if they do not give offence to a party, yet are certain to put the politician on the *qui vive* to discover the political opinions of the minister.

A little reflection must make it obvious, that these evils are unavoidable, under the system by which they are generated. If a minister is to pray *ex tempore*—much more, if he is to pray *ab imo pectore*—unless he be endowed with rare discretion, to distinguish the promptings of passion and private feeling from the movings of a better spirit, his prayers must inevitably take color from the objects and influences around him. In times of agitation and violence, he cannot touch them without being drawn unduly, albeit, imperceptibly, after them—in times of spiritual declension and dearth, his prayers will move in the same sluggish current—in times of fanaticism and inflated zeal, his prayers must savor of the reigning extravagance—in times of heresy and of dangerous and doubtful disputations, his prayers will lie in the current of these subtleties and novelties, or else be painfully directed against them—in times of religious strife or of political convulsion, his prayers will be still infected by the prevailing leaven of uncharitableness and party discord; and party discord is never consummated, until it has become identified with "conscience," and, in another cant phrase, has "been made a subject of prayer." It is not in human nature to escape this snare. I care not how dignified the pulpit, or how good the man, the prayer will be graduated, as a rising or falling thermometer, to the religious *opinions* and the religious *fervor* of the times. The great regulator is wanting—a standing liturgy—to bind the clergyman, and to protect the devotions of the people, to-day, from the strange fire that a heated imagination would bring to the altar, and to-morrow, from the cold nothings which would be offered up upon it. The Presbyterian, accustomed to the flaying process of such sluggish, jejune, drowsy prayers, as may be heard at any time, but especially in a country parish, or on a summer's afternoon, can hardly conceive with what amazing force the contrast strikes an Episcopalian ear, educated to the true harmonies of devotion. It was Wordsworth or Coleridge, I believe, who remarked, that he never so felt the sublimity and sweetness of the Church's liturgy, as, on returning to his parish Church, from a sojourn in a country place in Scotland, where he had been doomed to listen one or two Sundays to the extemporaneous effusions of a Scottish minister.

It is certainly worthy of remark, that not one of the more than twenty faults that have been enumerated, nor of as many more that might be named, can be alleged against the Episcopal liturgy. Yet, within its compass, not a perfection of the Divine Being, but is becomingly adored—not a doctrine of the Divine Word, but is proclaimed upon the house-tops—not a bounty of Divine Providence but is thankfully rehearsed—not a want of human nature but is affectingly spread out—not a relation in life, but has its turn to be considered—not a class or condition of society but is charitably remembered—not a traveller in the wilderness, not a voyager upon the wave, not a widow in her grief, not an orphan on her knee, not an infant at the breast, not a prisoner or captive in his cell is forgotten—all who are in any trouble, sorrow, need, sickness or other adversity, are cared for and prayed for—the absent and the distant, with all the Church visible, are remembered—the cherished dead and the Church invisible are not forgotten—and angels, and archangels, and all the company of Heaven are recognized and are admitted to the worship.

On entering the sanctuary, after doing silent reverence before the symbol of the Divine Presence, we hear, first of all, some sentences from God's holy Word, inviting us to prayer. The pastor then, not lifted high above us, but standing as a sinner in our midst, exhorts us earnestly to join in the devotions. Then follows the deep-toned confession of our sins, with the consoling absolution of the penitent, which joyful message of forgiveness is immediately followed by the voices of all present uttering that sweet prayer of children taken back to favor, "Our Father who art in Heaven." Then follow the lauds and praises of the people, not in the words of human rhymesters, but in the words that inspired the harp of David, and even in the manner in which, on the banks of the Red Sea, in the temple at a later day, and in the synagogue until this hour, the people and the priests, or the people alone, answered and still answer one another, "by course." Then follow the Psalms, in such portions, that those delightful compositions are gone entirely through, once a month. We then listen to a well-selected chapter from Moses and the prophets, which is followed by the rich Benedicite or the noble Te Deum, which has earned the admiration, and swelled the devotions of the Church for more than a thousand years. When this is done, we hear a lesson from the New Testament, corresponding in its drift, with the one chosen from the Old. We then repeat our simple faith, as the Apostle's Creed has transmitted it from the earliest ages. After which, we join in the prayers, thanksgivings, and litanies of the occasion. Then, after a psalm and special preparatory act of invocation, we listen next, upon our knees, to the commandments, each of which we accompany with prayer for grace to "incline our hearts to keep this law." We then sit down and hear a part of some Epistle in which an inspired Apostle inculcates some of the precepts of the Christian life, and immediately afterward, in the attitude of servants standing to hear their Lord, we stand (for the same reason that we bow at the name of Jesus,) and listen to a portion of the holy Gospel, in which the Saviour himself speaks personally, and is always prominent. The gospel and epistle both are chosen in harmony with the lessons from the Scriptures, and all have bearing generally on some high doctrine or important precept of revelation, made prominent by the arrangements of the Church for the particular day. "In all which," we ask, with the great Hooker, "what is there which the wit of man can improve?"

After such devotions, it is not to be wondered at, that the preacher does not lapse into "endless genealogies," and "the oppositions of science, falsely so-called," or into Gnostic and Neologic vagaries, and the subtleties of intellectual learning, or into the contentions of conflicting schools, and the heretical and startling novelties of some last author he has read. Nor is it strange, that the laity, under such tuition, become familiar with the notes of the ancient faith, as they become inspired with the breathings of the ancient worship, and that, unlike the Athenian sects around them, "who spend their time in nothing else, but either to tell or to hear some new thing," they are little swayed by the dogmas and "private interpretations" of the preacher," and, in all matters of religion, look upon any thing "new" with distrust, and deprecate the fond conceit of "development" in Christianity, whether it hatch its wretched brood in New England or in Rome. They may not become exact theologians under the teachings of the ancient creeds and liturgies; but, with this milk from their mother's breasts, they imbibe a certain instinct to know food from poison, and *quod novum, hoc non rerum*. Reduced to a simile of daily life, it is simply this, that "no man, having drunk old wine, straightway desireth new; for he saith, The old is better."

One of Three Hundred.

Piermont Institute.

Editor of the Churchman:—

Reverend and Dear Sir:—Having seen the advertisement in your valuable paper of the Piermont Institute, under the direction of Mr. Ferguson, and having a short time since spent a very pleasant day at the Seminary, I take great pleasure in recommending it to the patronage of the public, and to the members of the P. E. Church in particular. The gentleman who superintends, is distinguished for his piety and zeal in the cause of religion, as well as kindness of disposition, and his remarkable facility in imparting instruction. The buildings are beautifully located above the town, commanding a most extensive and romantic prospect, and distinguished for its salubrity. I do not hesitate to affirm, that it combines all the advantages so much desired, of economy in expense, paternal treatment of the pupils, easiness of access both by steamboat and railroad, and the means of acquiring a thorough education in literature as well as in the ornamental branches.

West Hoboken. J. Reynolds.

For the Churchman.

The West.—No. 10.

Having attempted briefly to portray the aspect of religious society in the West, and to catch some of its flitting features before they pass away forever from the scene; we would respectfully make a few suggestions on the best mode of permanently establishing the Church amid such antagonistic elements. The very obviousness of the course which we would recommend, might render an allusion to it unnecessary, were it not unfortunately the case, that experience shows that it is too often forsaken; and that experience more unfortunately still presents us with a failure in every such instance. We allude to the necessity of carrying out the provisions of the Church in their integrity; at least of adhering rigidly to the spirit of her teachings. This latter can always be done when the circumstances of a western parish would render it impossible literally to comply with all her injunctions; and without this it is impossible that the Church can ever acquire an abiding Influence in a community.

The temptations to disregard or explain away her rubrical teachings are numerous, no doubt, and in many instances very seductive; while the desire to forsake the spirit of her teaching not only in doctrinal matter, but also in the manner of presenting Divine truths, is excited by the prospect of more immediate success. In a state of society, such as is found in the west, any restraint is painfully felt, and the minister of the Church will fancy that much will be gained by relaxing a little in her requirements, and by making some concessions to the spirit of the age, and may be thus led from the sincere desire of being more useful to mutilate her services, or to ape the dissenter in some way or another. But it requires a very wise man to make concessions. In almost all cases they are unsatisfactory as an expedient of policy, and in the hands of the most prudent; but when considered in their true light, and indiscriminately practiced, they are dangerous. Omitting the very weighty consideration that no minister has a right to tamper with the church services, it will be found that permanent success is only secured (where in truth it ought only to be expected) when the whole system of the church is carried out.

We are aware that an objection to this statement may be drawn from the apparent prosperity of parishes conducted on a different plan; but in such instances the prosperity is only apparent, and can never bear the test of difficulties which must be expected to arise sometime or another in all parishes. Caprice, or the mere preference for an individual may draw a congregation together, but it is obvious that in such cases the connecting bonds are very slender, and very easily sundered; and if such opportunities are not taken advantage of, for the inculcation of church doctrine, the falling off of a congregation may be quite as sudden as its acquisition. When a parish changes ministers, there is a perverse tendency in all such cases to watch for every indication of what may be considered unsound teaching, and for the merest shadow of an excuse the greater part of the flock may return to the fold which they had abandoned. To the natural waywardness, and religious insubordination of such persons, there is generally joined an ignorance which renders their dispositions still more uncontrolable.

It is really amusing to perceive under what protean shapes the monster *Puseyism* presents itself to the imagination of such persons. It is a matter of general notoriety that Puseyism is the most undefinable thing in the world. Most persons who talk about it are about as accurate in their definitions as the blind man in describing colors. If all the doctrines and practices which have been stigmatized with the above *sobriquet* were discarded, there would, we are convinced, remain but few shreds of Christianity; while if all the minor objections were collected and classified, they would form one of the best *monuments of human folly*. Some persons classed among the intelligent have no hesitation in pronouncing *daily prayers* a sure test of the existence of this evil, while if the *bell* be tolled for such an exercise it is considered something worse—one of the first stages of Romanism. We even know of some parishes in a certain diocese, when the reading of the *ante-communion service* gives unmistakeable evidence of unsoundness in the faith: it is prima facie evidence that the clergyman who does so, gives prominence to prayer above preaching, and thus by his own confession is guilty of one of the counts in the general accusation. The *eminent* men who have instituted such a test, however it may speak for their appreciation of what is most essential in religion, have saved the evangelical brethren the trouble of doctrinal investigation (a matter of no small importance) by affording so very simple a criterion; but we apprehend they will not give entire satisfaction until they give up *praying from a book*, and adopt the extemporaneous *mode*. This praying from a book, be it remembered, is sometimes considered *Puseyism* by those who have never entered so deeply, as the class we have just been alluding to, into the mysteries of theology: and the repetition of *amen* at the end of the prayers, one of the strongest indications of obstinate formalism.

Suppose, however, an individual may succeed in keeping a congregation together for years by making concessions to their prejudices, and by suiting his teaching to the popular taste: it may well be questioned whether the Church gains any thing in real strength from such acquisitions. It is obvious that the person who adopts this plan, so far from making Churchmen, only confirms them in their predilections for dissent. Such persons are attracted not by what is intrinsically valuable in the Church, and by what distinguishes her from the various religious bodies around; but by the points in which she is made to assimilate towards dissenters. It will invariably be found that their views in all matters in which we differ from the bodies just mentioned are precisely those of the other sects. They would shudder at the idea of holding the uncharitable doctrine of *apostolical succession*; they would consider themselves too rational to admit the idea of *mysteries* in the sacraments; they, in fact, in their desire to level all external barriers, resolve all religion into the indefinable but convenient formula of internal feeling. In the cant of the day, "all who love the Lord Jesus," they are ready to receive with open arms, even though they happened to "hate their brother." They will, of course, tell you that such persons will not hate their brother, which is very true; but you can never make them understand that the performance of this and similar duties must be the test whether they do come to the Lord Jesus or not.

We of course do not mean to assert that all who are deprived of the ordinances of our church, do not at all love their Saviour, nor manifest their love to a certain extent by their conduct; but we insist that the attempt to lessen the importance of the means of grace held forth by the Church under the plea of extending our charity, shows a want of some very important features of christian character, and of due appreciation of christian doctrine.

There is scarcely any one who has attentively watched the workings of what is miscalled the Evangelical system, whose own observation will not prove the correctness of the above remarks. As we have given, however, an illustration of most of our assertions, we may as well append one to this head also. Two or three families had the misfortune to be removed from the feet of an individual who, by his especial friends is considered the Gamaliel of low Churchmen in a diocese which is prolific in exotics of this character. We, of course, do not question the claims of the gentleman to this eminence, though we have our own opinions in the matter. The aforesaid families, however, instead of connecting themselves with the church in the village to which they removed, quietly joined the Methodists and Presbyterians, without the excuse of Puseyism or even high Churchism on the part of the clergyman into whose parish they removed. No doubt their pastor had inspired them with a very commendable dread of Popery and *Puseyism*, and had succeeded in impressing the conviction which gentlemen of that class endeavor to force, that the whole Episcopal Church is rapidly verging to Romanism. That clergymen of a certain stamp make the above theme the subject of the greater part of their discourses, might be dangerous to the peace and prosperity of the Church, did it not fortunately happen that their reasoning scarcely comes up to the logical requirements of the fairer but weaker portion of our race.

We must admit that some men are very sincere in their belief in the propriety of the course which I have been remarking on; while it cannot be denied that others adopt it as the most popular, the more agreeable, and more trouble saving. With regard to the first qualification we believe the idea to be perfectly correct, but we have serious doubts of the accuracy of the two last. It is comparatively easy to bear any amount of abuse and misrepresentation from those who are without; and so long as a clergyman can confine dissatisfaction to that circle he is entirely safe; but when has collected around him the disaffected elements from every quarter, without a single principle to bind them together, it must be rather a difficult task to keep them in order. In fact, it is utterly impossible except by the entire sacrifice of principle and consistency. While if on the other hand there be something positive, defined and churchlike in his teaching, he will succeed through time in reforming the better portion, and in repelling the utterly irreclaimable. When this is accomplished, then you have a congregation on whose attachment and consistency you may depend in all circumstances, and who will not shrink from speaking a word in season for the church when necessary.

It may appear to some that we have talked too much about the Church in the foregoing remarks, to the exclusion of what is more vital in Christianity. We have undertaken, however, not to discuss Christianity, but to contrast the various modes of teaching prevalent in the Church, and among the sects. We take it for granted that if the Church system be insisted on, no important truth will be neglected; we might remark, in addition, that it has been our humble effort to increase the veneration for the Church, by giving a few truthful etchings of some of the monster heads of the hydra dissent—to show that the body which flies off from the Church becomes every year more eccentric in its orbit, until at last it is lost in the blackness of darkness forever—and finally to prevail upon some to look with distrust upon the very beginnings of evil.

In glancing over these communications, I perceive a few mistakes which I, of course, attribute to the printer, but which the printer will probably throw on my own shoulders; almost any one, however, can make the necessary corrections for himself. S.

Note.—We must apologize to our esteemed correspondent for the delay in the publication of his article; we were in hopes of receiving No. 9 of the series, which has not come to us as yet. As we have been both interested and gratified with the liveliness and ability he has displayed, we shall be happy to hear from him from time to time, as he may find it convenient to write.

For the Churchman.

"Voice of the Anglican Church on Confession."

Rev. and Dear Sir:—An impression prevails, caused by the review of the Tract above named, in your paper of April 21st, that the quotations are unfairly given. The first object of this note is to state that the Bishop of North Carolina is not the compiler of the Tract, which was written by myself, one of his clergy, with his approbation. It was printed when I was in North Carolina, being prepared for the press by a third person appointed by the bishop. I am, however, entirely responsible for every quotation but one, viz.: that from Bishop Sparrow. There were, originally, many other quotations taken at secondhand, and referred to in the note at the end of the Tract. Those were stricken out, and the note should have followed them. Among them was the "Bishop Sparrow," to which, when I last saw the MSS., was attached the name of the author from whom it was borrowed; and how that reference has disappeared, I do not know, as I did not see the pamphlet through the press. Such is all the part that the bishop of North Carolina has had in the affair.

It is with exceeding cheerfulness that I take the burden of all the rest upon myself; and I desire, in self-justification, to see my assertion of the entire fairness of every quotation made by me, printed in the same columns wherein such fairness has been impugned.

Without attributing any unkind designs to the Reviewer, I must complain of the injustice of a writer who first creates a standard foreign to the object of my tract, and then, after trying me by it, finds me guilty of unfairness. I did not begin with any statement of doctrine, neither denied *ministerial* nor asserted *judicial* absolution. My sole object was, to prove that private confession to a priest, followed by private absolution, was permitted, and sometimes pressed by, the Church of England, and earnestly recommended by some of her greatest doctors; and this I re-assert, offering, as proof, the exhortation before Communion, the rubrics in the Visitation Office, and the sentences from the Anglican writers, quoted, if you please, in your reviewer's fullest form. My tract does not enter into the merits of the doctrine of absolution; and quotes briefly, only for fear of making the work too long; and if any words, by me omitted and supplied by your reviewer, do bear against the object of my tract, I am willing to be held guilty of unfairness. And I would, while I refuse the responsibility of the quotation from Bishop Sparrow, state my abhorrence of its garbled shape, as heartily as my reviewer could desire, very earnestly wishing to "hold fast my integrity," and to exhibit to all men the strictest justice.

Very respectfully,
Your obedient servant,
Donald Macleod.

May 7th, 1849.

For the Churchman.

Studia abeunt in Mores.

Mr. Churchman:—We have heard lately a great deal about holding doctrines as opinions; let us see where such a doctrinal opinion, if fairly carried out to its legitimate lengths, would land us. The motto prefixed to this communication enunciates a truth of vital and especial interest in these piping times of peace.

My friend Dr. A., although a good Churchman, a firm advocate of the superior excellency of Episcopal Government, yet holds it as an *opinion* that Congregationalism is the scheme of Government revealed to us in Scripture. Of course such an opinion is quite allowable, though it *does* sometimes "creep into practice," when the Reverend Doctor is addressing the American Bible Society, or some other of its cognate assemblages.

My friend Mr. B., although a good friend to the Prayer Book, "just as it is," yet holds it as an *opinion*, that Baptismal Regeneration is a "soul-killing" doctrine—of course, "Studia abeunt in mores," when none, or *very few*, of the children of his congregation are ever known to be baptized.

On the other hand, my friend Dr. C. thinks "auricular confession" is quite reconcileable with the doctrines of the Catholic Church; and indeed so it is, according to our new lights, if it be held merely as an *opinion*. But here again opinions "creep into practice," when, Sunday after Sunday, the Reverend Doctor keeps exhorting his "dearly beloved brethren" to come and confess, statedly and regularly, and *not* as the Church exhorts them, in her holy communion office.

My friend Mr. D., in order, I suppose, to balance Mr. B., holds Transubstantiation as an *opinion*—and a very harmless opinion, too, I conceive, so long as he *holds* it. But no, this is the trouble with these so-called *opinions* of ours—they cannot be *held*, in the proper sense of that term. They are for ever getting abroad, and keeping their *possessors* in "hot water."

My friend Dr. E. sticks to a curious *opinion* of his, about the invoking of saints. Curious enough! but these two last opinions are explicitly condemned by the Church to which their holders belong, *in totidem verbis*. Yet, as Job said, "What will not a man give in exchange for his life?" so we now ask, What follies, absurdities and impieties will not a man believe rather than "give up an opinion?" Committing a violation of discipline, or breaking an ordination vow, is quite a preferable matter. Finally, Mr. Editor, it is recorded of the Emperor Justinian, "that he was never known to give up an opinion;" let us hope that some of your reverend brethren above specified, will be induced to behave with humility, and, in preference to teaching their own *opinions*, consent to be taught by

The Church.

THE CHURCHMAN.

New-York, Saturday, May 12, 1849.

The Scotch Church and the Court of Session

We have intended for some time past to give an abstract of the Scotch Court of Session, in the case of Sir Wm. Dunbar against the Bishop of Aberdeen, but have been prevented by a press of other matter. Being happily disengaged for the present, we take this opportunity of calling attention to the subject. It will be seen, as we proceed, that very grave questions of religious toleration and freedom are involved in the decision of the Scotch Court, and that their principles, if fully carried out, will be utterly subversive of the Church in that country, and add another to the long list of outrages by which she has been persecuted and oppressed, under cover of legal enactments and judicial sentences.

Notwithstanding the frequent repetition of the facts in this case at various times in our columns, it may be as well to remind our readers that the congregation of St. Paul's, Aberdeen, was formed more than a century ago (1722) as an English congregation, i. e., one using the English liturgy and other forms of that Church, and not amenable to, or holding any connection with the successors of the Apostles in Scotland. In consequence of the depressed state of the Scotch Church at that time, several congregations of this character were formed, ministered unto by English clergymen, but under no Episcopal supervision, inasmuch as the jurisdiction of the Anglican and Irish Bishops did not extend to Scotland. In 1841, the schism ceased, and the Congregation of St. Paul's submitted to the authority of their lawful Diocesan, Bishop Skinner, under certain conditions, among which was the exclusive use of the English Prayer Book. In 1842, Sir Wm. Dunbar, who had been ordained in England by the Bishop of Bath and Wells, was called to this Church. He was one of the pseudo-*Evangelical* clergy, and soon began to manifest the spirit of that school. He complained because the Bishop, at a confirmation in 1842, had used a form different from the English—and, soon after, at an ordination held in another chapel, he, after preaching the sermon, most indecently left the Church, and turned his back upon the altar, because the Scotch Communion Service was to be used! He also refused to make a collection for the Scotch Episcopal Fund, on the ground that his managers had the exclusive control of their own funds, though, it seems, such a collection had been authoritatively enjoined; and, on being threatened with canonical censures, he and the congregation renounced their union with the Scotch Church. In consequence of this, at a Diocesan Synod, held two months after, (Aug. 1843,) a formal sentence of excommunication was pronounced against him—it was declared that he "had ceased to be a presbyter of the Church, and that all his ministerial acts were without authority, as being performed apart from Christ's mystical body, wherein the one Spirit is;" and all faithful people were warned "to avoid all communion with him in prayers and sacraments, lest they should be partakers with him in his sin."

At first, the unhappy man affected to despise this sentence of the godly Bishop, but finding, perhaps, that his people were not all as hardened as himself, and that it was operating unfavorably to his pecuniary interests, he instituted a suit for £5000 against the Bishop for violating the Toleration Act, (10, Q. Anne, C. 7,) and unjustly affecting his *status* and privileges, as a clergyman ordained by an English Bishop. The Bishop offered, as a preliminary plea, that this act was one solely of a spiritual character, and could not be interfered with by a civil court, being a regular *ecclesiastical sentence*, and that, as the voluntary union with the Scotch Church had never been interfered with by him, (the Bishop,) and therefore still subsisted, the pursuer (plaintiff) could not bring his action before the civil tribunal. This plea was overruled by the Lord Ordinary, and it was ordered to be tried in the usual manner; and on an appeal to the First Division of the Court of Session, the decree was confirmed. As we have already said, in a former number, the Bishop intends to appeal to the House of Lords.

Now, the gravity of this case does not consist, we take it, in the civil court, claiming a jurisdiction in the matter. Did they merely claim the right of looking into the case, and seeing that all things were done according to the rules and canons of the Scotch Church, confining themselves simply to the point of regularity, no valid objection could be taken. The courts of law in this country are often called upon to interfere in ecclesiastical matters, and they confine themselves to the examination of the rules or by-laws of the society to which the parties belong, and how far they have been observed. If they have been strictly followed, the civil courts, we believe, have always refused to interfere. This seems to be the principle laid down in the first part of the Lord President's opinion—concluding that the plea of privilege was no bar to the action in a preliminary form, but could be urged in defence when the matter came on for trial before a jury.

He then goes on to say, however, that after a careful examination of all the statutes relating to toleration, from Queen Anne to Queen Victoria, he can find nothing that *recognizes expressly any Bishops of the Scotch Episcopal Church*. We should like to have this learned jurist explain how there could be a Scotch Episcopal Church without Bishops. So he contends as to the relief act (32 Geo. III. 1792.) "*There is not one syllable in this act which alludes to ministers being ordained by Bishops of the Scotch Episcopal Communion; on the contrary, the right of ordination is limited expressly to the Bishops of the Church of England or Ireland.*" This sage conclusion is derived from the provision that no person shall hold a benefice, &c., or be capable of officiating in England unless ordained by a Bishop of the Church of England or Ireland—which our intelligent readers can see is a very different matter. The same provision was contained in the act for the consecration of Bishops for these United States, yet we believe that even the Lord President would hardly hold that Bishops White and Provoost could not ordain. He allows, however, with some reluctance, that "the act of 3&4 Victoria, c. 33, does recognize the order of Bishops in Scotland, but under limitations of a very strict nature;" and does not give such an exclusive right as "that a Bishop can perform his duties without being amenable to the courts of common law." Now this may mean one of two things—either that the courts of law may inquire into the regularity of the proceedings of an ecclesiastical officer as above stated; or, that they can interfere with the *regular* administration of his duties. Thus in the case before us the judge may mean that it is a question for the Court and jury to ascertain whether the steps taken by the Bishop of Aberdeen have been *regular* according to the rules of the Church, and if so, decide in his favor. Or, he may mean that although the Bishop has been perfectly regular in his procedings, he had no right to excommunicate Sir Wm. Dunbar, because the act of Queen Victoria does not recognise it expressly, and, therefore, that he had no more power to issue such a sentence than any private individual. It is not clear to us which he does mean.

Lord* Mackenzie in some measure confirms this latter view, for after calling the excommunication *a libel*, and sneering at the claims of the Catholic Church in Scotland, he proceeds to say that the rights of its Bishops are only *ex contracto*, arising solely from persons that join that Church agreeing to submit themselves to their spiritual jurisdiction. "But even supposing" he continues, "that it is the rule of the Episcopal Church of Scotland, that, in the case of a person joining that Church, he is thereby held to acknowledge the spiritual jurisdiction of the Bish ops; is it to be maintained that *when such a party chooses to leave it the Bishop has a right to issue such a sentence as this?* I very much doubt that. *We are not to allow parties to subject themselves to pains and penalties at pleasure.*" This, then, denies the right of the Church to excommunicate at all, and makes it a ground of an action to do so! This Presbyterian functionary gravely asserts, by the way, that the Scotch Communion service teaches Transubstantiation.

Lord Fullerton is more guarded than the preceding, and seems to admit that if the Bishop can show that this sentence of excommunication is the usual technical form in which the Scotch Church *declares a party to be no longer connected with it*, it would be a valid defence.

Lord Jeffrey displays so much rancour and bitterness, that we shall quote pretty largely from his opinion. After lauding "our own venerable establishment," i. e. the kirk, he says: "Is it possible to be maintained that we are to be stopped short in doing justice in a matter affecting the character and patrimonial interests of an individual by the alledged privileges of a *Bishop in some corner of the land in connection with the Scotch Episcopal Church—a sect which exists merely by toleration*; and a Bishop, moreover, who has no right to do anything in his official capacity except what he is permitted to do by the laws of his own body, so far as these do not trench on the laws of the country?" After some further talk in this strain, he proceeds—"I must say to complain of his being guilty of an impropriety in refusing to take part in the Communion service on the occasion referred to in St. Andrew's Chapel, because it was dispensed according to the Scotch office, is to me a very extraordinary thing indeed; and still more so that he should be held as deserving of ecclesiastical censure, because he did not remain in the Church, and go through that form which he and his congregation held to be so inconsistent with their conscientious belief, that they expressly stipulated against it in the deed of agreement." Because the congregation of St. Paul's chapel stipulated for the exclusive use *within it* of the English service, this learned judge says, Sir William was privileged to use it every where, and not merely within the walls or the nave of his chapel! Stephen's History will furnish the careful reader with many parallel instances of covenanting justice. He argues farther that, as the "Bishop acknowledged that the connection between the Scotch Church and the pursuer was dissolved, therefore he could have no jurisdiction to fulminate such a sentence:" i. e. to say, that the Bishop could not excommunicate him for schism after the schism was consummated! Could he do it before? Sir Wm. he continues, "seems to have been a martyr to his ordination vows: *they were not made to Bishop Skinner but to the Bishop of London*, (qu.? Bath & Wells) and he thought it especially his duty, in compliance with those vows, to stipulate for the English Communion Service before he entered into any connection with the Scotch Episcopal Church." We may ask, however, why, if his attachment was so overpowering, did he not remain in England, where alone that service was binding? He knew, or should have known, that the Church of Scotland was an independent Church, and had full power to frame its own liturgy and offices, according to the 34th article of the Anglican. When, therefore, he submitted himself to her authority, he bound himself to join in her communion service, which the canons declared to be of "primary authority," except that he need not use it within the walls of his own chapel. But let us return to Judge Jeffrey, who puts us in mind very strongly of an other famous functionary with much the same name in the reign of James II. "I do not dwell on the particular terms of this sentence; *but one cannot help wondering that an individual who conscientiously leaves a religious body should be held to have committed a sinful act*, and to be *guilty of schism*. The whole tenor of this sentence is excessive from beginning to end."

*These judges are called Lords because they are Lords of Session, not as being peers of the realm.

It was said in the letter of a Scotch clergyman which we published, two or three weeks ago, that the utmost alarm had been excited by this decision, not only among Churchmen, but also amid the various dissenting bodies which exist in Scotland. The Court of Session is assuming the power not only of *inspecting* the laws, canons, and rules of these several bodies, but also of *revising* and *correcting* them in accordance with their own notions of theology and discipline. The Church of Scotland states in her canons that her holy and primitive Liturgy is of "primary authority," but Lord Mackenzie says it teaches *Transubstantiation*, and it is consequently right to treat it with disrespect, and to disturb the congregation by an irreverent leaving of the church. She teaches high doctrine on Ecclesiastical Unity, and directs that those who violate it shall be cut off by excommunication; but Lord Jeffrey thinks this *no sin at all*, and is in favor of amercing the chief Pastor of Christ's flock, who rebukes, sentences, and punishes the offender with Apostolic authority in the name of the great Head of the Church. Is this toleration?—the bestowal of religious freedom?—the supporting the rights of conscience? We doubt whether, in all the foul annals of Covenanting tyranny, a worse perversion of truth and justice, of righteousness and equity, can be found, than is exhibited in the opinions we have examined. Let Judge Jeffrey preside at the trial of this cause, and the result cannot be doubtful, if the jury obey his bidding, and are of the same ecclesiastical complexion with himself. The same hatred to the Catholic Church which existed in the Covenanters of 1638, in the murderers of Archbishop Sharp, and in the rabblers of the Clergy in 1689, still exists in the breasts of a Brodie, a Hetherington, and an Argyle; and there is a scanty meed of justice to be looked for from those who, even on the bench, soil the should-be spotless ermine with the same foul spirit of hatred, malice, and revenge, which actuated their fathers in days of yore. We sincerely trust that this decree will be overruled in the House of Lords.

In compliance with the request of an esteemed friend, we copy the following communication from the last number of the Calendar, and lay before our readers a brief statement of the circumstances which called it forth.

In the Churchman of the 14th of April, the editor copied from the Calendar of the previous week the following paragraph:

"We have evidence," says the Calendar, "that our allusions were well understood at the Churchman office. Why does not the Churchman call on us for a 'retraction' of those charges? *To meet a plain accusation by private attempts to intimidate, and public pretences to misconceive, is the sure token of conscious inability to repel.* It is significant to compare this rejoinder of the Churchman with the fulmination with which we would have been visited, had there been any real injustice in our assertion."

And remarked thereupon as follows:

"Now what are the facts of the case? The gentleman who kindly, out of his regard for the interests of this paper superintends its publication for the present, wrote a private letter to a clergyman at Hartford, *directed to him by name*, in reference to the article in the Calendar. But the letter was not written at the suggestion, under the control, or even with the knowledge of the editor. It was not until some days after, that he knew it had been written at all. Yet out of such flimsy material the wonderful fiction is coined of an attempt to intimidate, and loud boasts are made of the wonderful evidence in the possession of somebody to prove the fact."

To this the Calendar of April 21 rejoins:

"We said nothing about a letter; but we did imply that attempts had been made to intimidate us, and we said we had evidence that 'our allusions were well understood at the Churchman office,' and this is literally true. The letter of which the Churchman speaks was dated 'Churchman Office; it contained the evidence we alledged; it was written by an utter stranger to us; it was written to the 'clergyman at Hartford' as editor of the Calendar; and it could have no apology or excuse except that of its semi-official character. The writer was known to be an official at the office of the Churchman, and though he wrote 'on his own hook' merely, he professed to represent the opinions of others, and to be in some way responsible for the defence of the whole Church in New York. We are quite willing to publish the letter *verbatim et literatim*; and hereby request permission to do so, which we trust will not be withheld."

From this it appears that the letter in question was dated at the "Churchman Office," which it will be seen was an oversight on the part of the writer, who has expressed to the editor his regret for the mistake, since that circumstance has led to the supposition that it was intended as an "official letter."

As the Editor has before stated, he had nothing to do with the letter. The first he knew of it was when he saw the Calendar of April 7th, some days after it was written. In conversation with the writer upon the allusion to the "Churchman office," the latter informed him that he had written a "private letter," &c., as was stated in the paper of the 14th. He was not aware at that time of the manner in which he had dated it.

As it was a matter with which the editor had no connection, he had no objection to the publication of the letter, if the consent of the writer could be obtained, and intended so to express himself, but the writer (for reasons probably best known to himself) declined to give his consent, and consequently nothing more was said about it in the columns of the Churchman.

From our intimate acquaintance with the gentleman, we can assure our readers that nothing could be farther from his intentions than to do

injustice; and if he has been misunderstood by the editor of the Calendar, or in any way been disrespectful in the letter referred to, we are authorized to say, no one can regret it more than himself, or more willingly consent to rectify any wrong. It is trusted that these remarks, with the explanation in his letter below, will be satisfactory to the editor of the Calendar.

For the Calendar.

MR EDITOR.—As reference has been made in your paper, as well as in the Churchman, to a letter written by myself to a clergyman in Hartford, in regard to an article in your paper of 24th March last, headed "Romanizing," and you have made a call in the last number of the Calendar for the publication of that letter, I deem it an act of justice to the parties concerned to say that I wrote that letter as a private letter to the said clergyman, and if it bore the marks of an official character, as you seem to suppose in consequence of the manner in which it was dated and written, it was an oversight on my part. It was *not an official letter*, nor had the editor of the Churchman any knowledge that it was written until he saw what he and I both supposed to be an allusion to it in your paper. It was designed to be a private letter of my own, without the most distant idea that any public reference would be made to it. I had no object in view but what I conceived to be for the good of the Church, and written as it was it was in the familiar style in which I would hold a conversation with any gentleman, I consider the publication of the letter highly improper, and cannot therefore give my consent to your request to publish it.

At the same time I exonerate you from any wrong intention in referring to the matter in the Calendar.

I am respectfully yours,
DAVID HUBBELL HOYT.

By the arrival of the America at this port on Saturday evening last, we have received additional files:

France has sent 14,000 men, under Gen. Oudinot to Civita Vecchia, with the object, it is supposed, to restore the Pope, and at the same time counteract the designs of Austria.

The Danes have sustained a severe defeat at Dippel in Schleswig, and lost 3000 men. The Prussian loss is said not to exceed 1000.

The Austrians have been unsuccessful in Hungary, and compelled to retreat upon Pesth, from every side. It is said a decisive battle will be fought there.

It is not settled whether the King of Prussia will accept the imperial crown or not. The minor German States have acceded to the Constitution adopted at Frankfort; while Austria, Hanover, Bavaria and Saxony have refused.

The Russians are augmenting their forces, and have sent an *ultimatum* to the Turks, requiring them to withdraw their forces from the principalities, and reduce their army to the peace establishment. In default of a compliance, they threaten to march upon Constantinople.

The victory at Goojerat has been very decisive. 60,000 Sikhs were defeated by 25,000 British and Sepoys; 53 guns out of 59 were captured. The British loss was 5 officers and 92 men killed, and 24 officers and 682 men wounded. Lord Gough showed more of strategy in this battle, than in the former engagements.

An amusing letter is given in the English Churchman, respecting a pretended concession from the Committee on Education to the Committee of the National School Society. Its effect is summed up in the following postscript:—"The Committee of Council, finding themselves hard-pressed, have made a great merit of surrendering some comparatively unimportant points, and, under cover of these, have insisted absolutely upon the real point in dispute." The result is, that no school, established in accordance with the principles and system of the Church of England, and no founder, who may place the effective control and management of the school in the hands of the clergyman of the parish, subject, on all points of management, instruction and discipline, to an appeal to the Bishop of the Diocese, can receive any of the public money appropriated to the purposes of National Education. This, if carried out, will overthrow the old parochial system, as it respects the schools.

The Bishop of Exeter has published a pamphlet relating to the case of Rev. James Shore, now calling himself a dissenting minister, and his patron, the Duke of Somerset. "As a lay member of the Church, His Grace appears to have acted quite as unworthily as Mr. Shore has done, in his clerical capacity."

ROMAN CATHOLIC COUNCIL AT BALTIMORE.—This body met at Baltimore on Sunday last. According to the Roman "Catholic Magazine," it is to "consist of two Archbishops and twenty-three Bishops, with their Theologians and the heads of the different religious orders. The Archbishop of Oregon City and the Bishop of Walla Walla will be absent, on account of their remote position; and the venerable Bishop of Louisville will be prevented from attending by the infirmities of age."

Among the topics which will come before this Council, the most important, doubtless, will be the Evangelical Letter of the Pope, proposing the declaration of a new Article of the Faith, viz., The Immaculate Conception of the Blessed Virgin Mary. The Periodical above mentioned, declares that its adoption will show that it has been held from the beginning, and, from appearances, the Council will decide in favor of this addition to the Creed. The editor of another Roman Catholic paper thinks this will be a wonderful blessing to the nineteenth century. At any rate, it will be a very remarkable exemplification of the doctrine of development.

ASCENSION DAY. TRINITY CHURCH.—The High Festival of our Lord's Ascension will be celebrated at Trinity Church in this city, this year, as it was in the two last, by the full service, and the administration of the Holy Communion. Service to commence at nine o'clock.

On this occasion, it being also the anniversary of the Consecration of the edifice, the Wardens and Vestrymen attend in a body. The boys of TRINITY SCHOOL, with the Rector and his Assistant Teachers, march down to Church, and are seated in front of the chancel. And, after divine service, the boys are taken into the country, to spend the remainder of the day with their preceptors and other gentlemen connected with the management of the institution.

To Correspondents.

"N. T.," "Yonah," and "T." are received.

BURLINGTON COLLEGE.—We are highly gratified to learn from several reliable sources, that Burlington College has commenced its summer term, with very encouraging prospects. We hear, from one who was recently at Burlington, that, on the third day of the term, more than one hundred actual names were on the list of students.

The arrivals also at ST. MARY'S HALL for the same period, were greater than at the same period of any former term.

We have received from Mr. G. Putnam, "The Crayon Miscellany," and "Travels in the Lybian Desert"—also the "True Catholic" for May, the "American Review," and sundry other pamphlets, which shall be noticed more fully in our next.

From the National Intelligencer.

Letter from the Lady of Sir John Franklin to the President of the United States.

BEBFORD PLACE, LONDON, April 4, 1849.

SIR.—I address myself to you as the head of a great nation, whose power to help me I cannot doubt, and in whose disposition to do so I have a confidence which I trust will not be deemed presumptuous.

The name of my husband, Sir John Franklin, is probably not unknown. It is intimately connected with the northern part of that continent of which the American republic forms so vast and conspicuous a portion. When I visited the United States, 3 years ago, among the many proofs of respect and courtesy, there was none which touched and even surprised me more than the appreciation every where expressed to me of his former services in geographical discovery, and the interest felt in the enterprise in which he was then known to be engaged.

The expedition fitted out by our Government for the discovery of the Northwest passage (that question which for three hundred years has engaged the interest and baffled the energies of the man of science and the navigator) sailed under my husband's command, in May, 1845. The two ships "Erebus" and "Terror," contained one hundred and thirty-eight men, (officers and crews) and were victualled for three years. They were not expected home, unless success had early rewarded their efforts, or some casuality hastened their return, before the close of 1847; nor were any tidings expected from them in the interval. But when the autumn of 1847 arrived without any intelligence of the ships, the attention of Her Majesty's Government was directed to the necessity of searching for and conveying relief to them, in case of their being imprisoned in ice or wrecked, and in want of provisions or means of transport. For this purpose, an expedition, in three divisions was fitted out in the early part of last year directed to three different quarters simultaneously, viz:

First, to that by which, in case of success, the ships would come out of the Polar Sea to the westward, (or Behring's Strait.)

Second, to that by which they entered on their course of discovery, on the eastern side, (or Davis's Strait.)

And, third, to an intervening portion of the Arctic shore, approachable by land from the Hudson Bay Company's settlements, on which it was supposed the crews, if obliged to abandon their ships might be found.

This last division of the expedition was placed under the command of my husband's faithful friend, the companion of his former travels, Dr. Sir John Richardson, who landed at New York in April of last year, and hastened to join his men and boats, which were already in advance towards the Arctic shore. Of this portion of the expedition I may briefly say, that the absence of any intelligence from Sir John Richardson at this season proves he has been unsuccessful in the object of his search. The expedition intended for Behring's Strait has hitherto been a complete failure. It consisted of a single ship, the Plover, which, owing to her setting off too late and her bad sailing properties, did not even approach her destination last year. The remaining and most important portion of the searching expedition consists of two ships under the command of Sir James Ross, which sailed last May for Davis's Strait, but did not succeed, owing to the state of the ice, in getting into Lancaster Sound till the season for operations had nearly closed. These ships are now wintering in the ice, and a store-ship is about to be despatched from hence with provisions and fuel to enable them to stay out another year; but one of these vessels is, in a great degree, withdrawn from active search by the necessity of watching at the entrance of Lancaster Sound for the arrival of intelligence and instructions from England by the whalers.

I have entered into these details with a view of proving that, though the British Government has not forgotten the duty it owes to the brave men whom it has sent on a perilous service, and has spent a very large sum in providing the means for their rescue, yet that owing to various causes, the means actually in operation for this purpose are quite inadequate to meet the extreme exigence of the case; for it must be remembered that the missing ships were victualled for three years only, and that nearly four years have now passed, so that the survivors of so many winters in the ice must be in the last extremity; and also it must be borne in mind that the channel by which the ships may have attempted to force a passage to the westward, or which they may have been compelled by adverse circumstances to take, are very numerous and complicated, and that one or two ships cannot possibly in the course of the next short summer explore them all.

The Board of Admiralty, under a conviction of this fact, has been induced to offer a reward of £20-000 sterling to any ship or ships of any country, or to any exploring party whatever, which shall render efficient assistance to the missing ships, or their crews, or to any portion of them. This announcement, which, even if the sum had been doubled or trebled, would have met with public approbation, comes, however, too late for our whalers, which had unfortunately sailed before it was issued, and which, even if the news should overtake them at their fishing grounds, are totally unfitted for any prolonged adventure, having only a few months' provision on board and no additional clothing. To the American whalers, both in the Atlantic and Pacific, I look with more hope as competitors for the prize, being well aware of their numbers and strength, their thorough equipment, and the bold spirit of enterprise which animates their crews. But I venture to look even beyond these. I am not without hope that you will deem it not unworthy of a great and kindred nation to take up the cause of humanity, which I plead in a national spirit, and thus generously make it your own.

I must here in gratitude adduce the example of the Imperial Russian Government, which, I am led to hope by his excellency the Russian Ambassador in London, who forwarded a memorial on the subject, will send out exploring parties this summer from the Asiatic side of Behring's Strait, northward in search of the lost vessels. It would be a noble spectacle to the world if three great nations, possessed of the widest empires on the face of the globe, were thus to unite in their efforts in the truly Christian work of saving their perishing fellow-men from destruction.

It is not for me to suggest the mode in which such benevolent efforts might best be made. I will only say, however, that if the conceptions of my own mind, to which I do not venture to give utterance, were realized, and in the noble competition which followed, American seamen had the good fortune to wrest from us the glory, as might be the case, of solving the problem of the unbound passage, or the still greater glory of saving our adventurous navigators from a lingering fate which the mind sickens to dwell on, though I should in either case regret that it was not my own brave countrymen in those seas whose devotion was thus rewarded, yet should I rejoice that it was to America we owed our restored happiness, and should be forever bound to her by ties of affectionate gratitude.

I am not without some misgivings while I thus address you. The intense anxieties of a wife and of a daughter may have led me to press too earnestly on your notice the trial under which we are suffering, (yet not we only, but hundreds of others) and to presume too much on the sympathy which we are assured is felt beyond the limits of our own land. Yet, if you deem this to be the case, you will still find, I am sure, even in that personal intensity of feeling, an excuse for the fearlessness with which I have thrown myself on your generosity, and will pardon the homage I thus pay to your own high character, and to that of the people over whom you have the high distinction to preside.

I have the honor to be, sir,
with great respect,
your obedient servant,
JANE FRANKLIN.

I beg to annex some explanatory papers.

NOTICE OF THE EXPEDITIONS OF DISCOVERY AND SEARCH NOW IN THE ARCTIC SEAS.

In the year 1845 her Majesty's Government sent out an expedition for the purpose of discovering a Northwest passage between the Atlantic and Pacific Oceans, along the northern coast of America, or between Davis's and Behring's Straits.

The expedition consisted of two ships, the "Erebus" and the "Terror," under the command of Sir John Franklin and Capt. Crozier; the complement of officers and men in the two ships being about one hundred and thirty-eight. They were victualled for three years.

Their instructions were, to proceed to Baffin's Bay, and, as soon as the ice permitted to enter Lancaster Sound, and proceed westward through Barrow's Strait, in the latitude of about 74 1-4 deg,, until they reached the latitude of Cape Walker, or about 98 deg. west. They were then to use every effort to penetrate southward and westward toward Behring's Strait, and it was in this part that their greatest difficulties were apprehended. If these proved to be insurmountable, they were next directed to return to Barrow's Strait, and proceed northward by the broad channel between Devon and Cornwallis Island's commonly called Wellington's Strait, provided it appeared open and clear of ice. It is evident that their ability to follow either of these courses must have depended upon local circumstances, of which we have no cognizance.

The discovery ships sailed from England on the 19th of May, and were last seen on the 26th of July of the same year, in latitude 74 deg. 48 min., north, longitude 66 deg. 13 min., west, fastened to an iceberg, waiting for the opening of the ice to cross into Lancaster Sound.

These ships have never since been heard of, and it is for the purpose of relieving them, and at least of ascertaining their fate, that in 1848 her Majesty's Government again fitted out an expedition. It was in three divisions.

The first [in point of time] consisted of a single ship, called the Plover, commanded by Capt. Moore, which left England in the latter end of January, for the purpose of entering Behring's Straits, on the westward passage. It was intended that she should arrive there in the month of July, and having looked out for a winter harbor, should send out her boats northward and eastward, in which directions the discovery ships if successful would be met with.

Unfortunately, the Plover never even approached, last year, the place of her destination, and whatever search she may yet be able to make has to be accomplished this summer. The Herald surveying vessel in the Pacific has orders, if possible, to supply her with additional stores.

The second division of the expedition was one of boats, to explore the coast of the Arctic Sea, between the Mackenzie and Coppermine rivers, or from the 135th to the 115th degrees of West longitude, together with the south coast of Wollaston Land; it being supposed that, if Sir John Franklin's party had been compelled to leave their ships and take to their boats, they would make for this coast. The non-arrival by this time [April 1849,] of an express from Sir John Richardson proves that his last summer's search was fruitless.

The third portion of the expedition of search consists of two ships, the Enterprise and the Investigator, under the command of Sir James Ross and Captain Bird, which sailed in May, 1848, for Lancaster Sound. They were last heard of on the 28th of August last, when they were at the entrance of this Sound.

Sir James Ross intended to proceed in the Enterprise, carefully examining the shores of Lancaster Sound and Barrow's Straits on his way to Melville Island or to Bank's Land, and thence to send out exploring parties in boats.

His second ship, the Investigator, under command of Capt. Bird, appears to have received instructions from Sir James Ross to watch Lancaster Sound for the purpose of communicating with the whaling ships from England this summer, and of looking out for stragglers from the Erebus and Terror, should any be endeavoring to reach the neighborhood of the fishing grounds.

From the late period of the season, however, at which the Enterprise and Investigator reached Lancaster Sound, it is calculated that they can scarcely have had more than a fortnight for their operations during the last summer, and thus a wide field for research remains open during the approaching season, for which, however, the means at present in activity are by no means adequate. It is the general belief of those officers who have served in the former Arctic expeditions that the discovery ships Erebus and Terror, whatever accident may have befallen them, cannot wholly have disappeared from those seas, and that some traces of their fate, if not some living remnant of their crews, must eventually reward the search of the dilligent investigator.

It is possible that they may be found in quarters the least expected; but, in the first instance, the attention of ships engaged in the search should be in the quarters, pointed at in the Admiralty instruction, given to Sir John Franklin, and especially to the channel leading out of Barrow's Straits to the North. The chief of these is called Wellington Strait, which it is probable Sir James Ross has not yet explored, and where, if entangled in the ice and exhausted for want of provisions, their condition must be in the highest degree dangerous.

It is also very desirable that the coasts of Boothia and North Somerset should be carefully examined, as well as the shores of the Gulf of Boothia and Regent's Inlet, and the coast eastward of the Coppermine to Great Fish or Back's river; also, the sounds and inlets north of Baffin's Bay, which are supposed to communicate with Wellington channel to the west. Some of these parts might be explored by boats or land parties, as would all that part also unprovided for, which lies between Mackenzie river and Icy Cape to the west.

It is the opinion of several experienced officers that two small vessels of the size of 150 or 180 and of 80 tons respectively, drawing not above ten feet of water, might answer the purpose of careful search in those seas, as well as larger vessels.

Answer by the Secretary of State of the United States to the above letter.

DEPARTMENT OF STATE,
Washington, April 25, 1849.

MADAM.—Your letter to the President of the United States, dated April 4, 1849, has been received by him, and he has instructed to me make to you the following reply:

The appeal made, in the letter with which you have honored him, is such as would strongly enlist the sympathy of the rulers and the people of any portion of the civilized world.

To the citizens of the United States, who share so largely in the emotions which agitate the public mind of your own country, the name of Sir John Franklin has been endeared by his heroic virtues, and the sufferings and sacrifices which he has encountered for the benefit of mankind. The appeal of his wife and daughter in their distress has been borne across the waters, asking the assistance of a kindred people to save the brave men who embarked in his unfortunate expedition; and the people of the United States, who have watched with the deepest interest that hazardous enterprise, will now respond to that appeal by the expression of their united wishes that every proper effort may be made by this Government for the rescue of your husband and his companions.

To accomplish the object you have in view, the attention of American navigators, and especially of our whalers, will be immediately invoked. All the information in the possession of this Government to enable them to aid in discovering the missing ships, relieving their crews and restoring them to their families, shall be spread far and wide among our people; and all that the Executive Government of the United States, in the exercise of its constitutional powers, can effect to meet this requisition on American enterprise, skill and bravery, will be promptly undertaken.

The hearts of the American people will be deeply touched by your eloquent address to their chief magistrate, and they will join with you in an earnest prayer to Him whose spirit is on the waters, that your husband and his companions may yet be restored to their country and their friends.

I have the honor to be
Your Ladyship's friend
and obedient servant,
JOHN M. CLAYTON.

LADY JANE FRANKLIN, Bedford Place, London.

CLERICAL CHANGES.

The Rev. Robert H. Clarkson, of Maryland, has accepted a call to the Rectorship of St. James's Church, Chicago, Illinois.

The Rev. W. B. Otis has resigned the charge of Trinity Church, Morristown, New Jersey, on account of ill-health, and removed to Salem, N. J.

The Rev. Timothy F. Wardwell having removed from St Peter's Church, Dansville, and became Rector of Grace Church, Lyons, W. N. Y., requests his letters and papers to be addressed accordingly.

The Rev. George C. Foot, has removed from Auburn to Moravia, in consequence of his being appointed Missionary at Moravia, and McLean, W. N. Y.

The Rev. P. M. Stryker, has resigned the Rectorship of Zion Church, East Bloomfield, and accepted a call to St. Mark's Church, Penn Yan, W. N. Y.

The Rev. J. W. Hoffman, has resigned the Rectorship of St. John's Church, York, Pa., and is at present officiating in All Saints' Church, Wolcott, Conn. His residence is Waterbury, Ct.

The Rev. Henry J. Heister has resigned the Rectorship of St. Mark's Church, Lewistown, Mifflin county, Pa.

The Rev. Charles West Thompson, has received a unanimous call to the Rectorship of St. John's Church, York, Penn.

Rev Josiah Phelps having removed for the present to Delphi, Indiana, all letters and papers may be addressed accordingly.

Domestic Intelligence.

MAINE.—The Board of Missions in this Diocese assembled in St. Paul's Church, Brunswick, on Tuesday, the 24th of April. Present, the Bishop, and all the clergy having parishes, except the Rev. Mr. Hammond, who was detained by sickness in his family. The Rev. Mr. Pynchon, of Massachusetts, was also present during a part of the session.

Tuesday evening, after prayers, read by Rev. Alexander Burgess, a sermon was preached by Rev. J. Pratt. Wednesday morning, prayers were read by Rev. F. Gardiner, and addresses were made by the Rishop, Rev. Alexander Burgess, and Rev. J. Pratt. In the afternoon, the prayers were read by ——, and a sermon was preached by the Rev. Mr. Pynchon. In the evening Rev. J. Pratt performed the service, and the Bishop preached and confirmed five persons. Thursday morning, prayers were read by the Rev. Mr. Murray, and the Rev. Mr. Durborow preached; after which the holy communion was administered by the Bishop, assisted in the distribution of the elements by the Rev. Mr. Fales, rector of the parish. In the afternoon, Rev. Mr. Durborow read the service, and Rev. Mr. Murray preached. A missionary meeting was held in the evening, at which, after prayers by the Bishop, addresses were made by Rev. Messrs. Gardiner, Durborow, Pratt, and the Bishop.

MASSACHUSETTS.—*Trinity Church, Pawtucket.*—The Bishop of the Diocese made his annual visitation to this parish on Sunday, the 22d ult., and preached in the morning, afternoon and evening to large and attentive congregations. In the evening six persons were confirmed, after which the candidates were addressed by the Bishop. The address, we need hardly say, was very appropriate and impressive.

An effort is now making in the parish to obtain subscriptions towards building a Church, and we are happy to state that the effort has thus far been attended with the most gratifying success.—*Christian Witness.*

WESTERN NEW-YORK.—*Bishop DeLancey's Visitation.*—On Sunday, April 29th, Bishop DeLancey visited Grace Church, Lyons. In the morning he held an ordination, and admitted Mr. Oran Reed Howard, to the holy order of Deacons. Prayers were read and the candidate was presented by the Rev. Mr. Wardwell, the Rector of the church. The Bishop preached and administered the holy communion, the Rector assisting in the distribution of the elements. In the afternoon, prayers were read by the Rev. Mr. Acly, of Clyde, assisted by the Rev. Mr. Howard, and the Bishop preached and confimed twenty-three persons, to whom he delivered an address. The confirmation preface was read by the Rector. At a third service in the evening the Rev. Mr. Wardwell read prayers and the Rev. Mr. Howard preached. Of the persons confirmed sixteen had been baptized, as adults, by the present Rector. The Rev. Mr. Howard had been a minister of the Methodist denomination in that village.

The acting Editor of the GOSPEL MESSENGER has relinquished his post in consequence of the cares of his parish and delicate health. He announces that arrangements have been made for the transfer of the trust to a "valued brother in the ministry."

NEW JERSEY.—*Annual Convention.*—The sixty-sixth Annual Convention of the Diocese will be held in St. Mary's Church, Burlington, on Wednesday, 30th May. Divine Service at ten o'clock, A. M. The clergy, with their surplices, are requested to assemble at Riverside, at nine o'clock, A. M.

Notice.—The Corporation for the Relief of Widows and Orphans of Deceased Clergymen of the Protestant Episcopal Church in the State of New Jersey, will hold its annual meeting in St. Mary's Church, Burlington, on Wednesday, May 30, at 9 o'clock, A. M.

Episcopal Services.—On Thursday, 12th April, the Bishop consecrated St, Paul's Church, South Trenton. The request to consecrate was read by the Rector, the Rev. Mr. Franklin; morning prayer by the Rev. Mr. Southard, (of the Diocese of New York.) assisted in the lessons, by the Rev. Mr. Mitchell; the sentence of consecration, by the Rev. Mr. Bradin; the Epistle, by the Rev. Mr. Adams. The sermon was preached by the Rev. Mr. Paterson; and the Bishop was assisted in the communion by the Rector. The Rev. Mr. Labagh was present.

On Wednesday, 25th April, (St. Mark's Day,) the Bishop instituted the Rev. Charles Woodruff Rankin into the Rectorship of St. Peter's Church, Morristown. Morning Prayer was read by the Rev. Mr. Clarkson; the Rev. Dr. Ogilby preached the Sermon; the Holy Communion was administered by the newly instituted Rector. The Rev. Mr. Roberts was present.—*Missionary.*

PENNSYLVANIA.—In Easter Week the Bishop visited the Churches in Northampton and Bucks counties. In Trinity Church, Eaton, he confirmed eight, in St. James the Less, Bristol, eight, in Yardleyville, one. In the other parishes there were no confirmations.

On Sunday, A. M., (April 23d,) the Rev. Charles W. Quick, minister of St. Paul's, Chester, and St. Martin's, Marcus Hook, was admitted in the former church, to Priest's Orders. The Bishop preaching and administering the communion.

In the afternoon of the same day he preached and confirmed one, at Marcus Hook; in the evening, preached and confirmed three, in Chester.

On Wednesday, A. M., at St. Andrew's Church, Philadelphia, the Rev. Samuel Randall was admitted to Priest's Orders—sermon by the Rev. Dr. Ducachet.

On Sunday, April 29th, the Bishop preached and confirmed eight, in St. Thomas's Church, White Marsh; in the evening—preached and confirmed nine in St. Luke's, Germantown.

The Rev. Samuel Randall, minister of Trinity Church, Carbondale, was admitted to the order of the Priesthood, on Wednesday, the 25th of April, (Festival of St. Mark,) in St. Andrew's Church in this city. The sermon was delivered by the Rev. Dr. Ducachet, the candidate was presented by the Rev. Dr. Stevens. These gentlemen, together with the Rev. Dr. Morton, Rev. Thos. R. Lambert, of the U. S. Navy, and Rev. Mr. Watson of Newark, N. J., united with the Bishop in the imposition of hands.

Mr. Randall has been elected Rector of Trinity Church, Moorestown, New Jersey.—*Banner of the Cross.*

Convocation of Northern Pennsylvania.—The Vernal Session of this Convocation commenced on the 17th inst., in St. John's, Bellefont. The Rev. Messrs. Natt, Morris, Elsegood, and Clark, were present. The Rev. Mr. Elsegood read evening prayer, Rev. Mr. Clark, the lessons. The Convocation sermon was preached by Rev. Mr. Morris, from St. Mark 4: 26, 27, 28.

On Wednesday morning, Rev. Mr. Morris read prayers, Rev. Mr. Elsegood, the lessons. Rev. Mr. Clark preached from Psalm 51, verse 17. The Holy Communion was then administered by Rev. Mr. Natt, assisted by Rev. Mr. Morris.

In the afternoon, Rev. Mr. Morris read prayers, and Rev. M. Clark, the lessons. Rev. Messrs. Natt, Elsegood, and Clark, delivered addresses, chiefly with reference to the Choctaw mission.

In the evening, Rev. M. Morris read prayers, Rev. M. Clark the lessons. Rev. M. Elsegood preached from Mark 5, 1 to 3.

On Thursday morning, Rev. Messrs. Morris and Elsegood conducted divine worship, and Rev. Mr. Clark preached from Luke 5, 17.

In the afternoon, Rev. Messrs. Clark and Elsegood conducted the service, and Rev. Mr. Morris preached from 1 Corinthians, 15, 33, followed by Rev. Mr. Elsegood in an address.

In the evening, Rev. Messrs. Clark and Morris conducted the service, and Rev. Mr. Elsegood preached from Daniel 10, 19. Rev. Mr. Natt closed the services with an address to his congregation and with prayer.

Among the items of business transacted at our private sessions, was the appointment of a Committee to confer with the Bishop in reference to procuring a Missionary for Jersey Shore and Lock Haven. St. Matthew's, Sunbury, was designated as the place of meeting for the summer session.

Great changes have passed over our Convocation since we first assembled in Williamsport two years ago. Towanda and Wellsborough are no longer in connection with us; Muney, Bloomsburgh, Danville, Huntingdon, and Lewistown have all parted with the pastors who met with us on that occasion, and in the Summer after. Muncy has twice exchanged. Bloomsburgh, Danville, and Lewistown are now supplied, and Towanda and Wellsborough also supplied, are now connected with the North-eastern Convocation; and Rev. Mr. Colton has left Pike, in Bradford county, and gone South. It is sad to realize these changes; but we hope and pray for better things. We are very distinctly taught that "*here* we have no continuing city."

Our meetings were interesting, and for myself I can say they were instructive. May they prove so to all.
W. J. C.

Williamsport, Pa., April 27th, 1849.—[*Ibid.*

INDIANA.—We understand that Bishop Kemper, being desirous of attending the sessions of the Conventions of both Wisconsin and Indiana, has, after consultation with the Standing Committee of the last mentioned Diocese, resolved to change the day which had been fixed upon for the meeting of the next Convention thereof. The Convention of Indiana will, Providence permitting, meet in Christ Church, Indianapolis, on Thursday, the 28th day of June, 1849.

At a meeting of the clergy of the Protestant Episcopal Church, who had attended the funeral of the Rev. WILLIAM POWELL, late Rector of St. Peter's Church, Westchester, assembled at the house of the Rev. Mr. Jackson, Assistant Minister of the same Parish, on Monday, the 30th of April, 1849—The Rev. Dr. Barry was called to the Chair, and on motion a committee of three was appointed to present to the meeting resolutions expressive of the feelings of the clergy present on the mournful occasion which had brought them together. The chair nominated as that committee the Rev. Dr. Taylor, the Rev. Dr. Whitehouse, and the Rev. A. Beach Carter.

The following Resolutions were then submitted, and unanimously adopted:

Whereas, it has pleased Almighty God, in his wise Providence, to remove from the scene of his earthly cares, the Rev. William Powell, late Rector of St. Peter's Church, Westchester—be it therefore—

Resolved, That in the very sudden death of our late brother in the ministry of Christ, we recognise the warning voice of God, admonishing us most impressively of the awful uncertainty in which we hold the solemn trusts committed to our keeping.

Resolved, That while we bow submissively to this dispensation of God's bereaving Providence, we would humbly express our grief, for the loss of one whose heart overflowed with the milk of human kindness—whose charity never failed—whose tongue spoke evil of no man—and who, through a long course of ministerial duty, was always the tender, disinterested, and sympathizing friend of his flock in their seasons of adversity and sorrow.

Resolved, That a copy of these Resolutions be sent to the surviving sister, and children of the deceased, with the assurance of our respectful sympathy under the trial they have been called to sustain; and also that they be published in the Church papers of the city of New-York.

On motion, the meeting adjourned
EDMUND BARRY, D. D., Chairman.

At a meeting of the Rector and Vestry of St. Thomas's Church, convened in the Vestry-room on Monday morning, May 7th, 1849, the Rector having stated that it had pleased God, in His wise Providence, to remove from us by death on Saturday morning, the Junior Warden—in view of that lamented decease, the following resolutions were passed, and unanimously adopted:

Resolved, That we have heard with a deep sense of grief and loss the death of our friend and associate, "Morris Robinson," for twenty-two years a member of this Vestry, and for the last ten one of the Wardens.

While we deplore his loss, we desire to acknowledge in reverent submission the wisdom and love of God's holy Providence: and with solemn consciousness the appeal it makes to ourselves.

We hold in attached and respectful remembrance the gentleness, purity, faithfulness, and consistent piety of our deceased associate.

We deeply sympathize with the bereavement which the community, the Church, a large circle of close friends, and especially the orphan family have sustained in the death of one so eminently entitled to the respect, confidence, and love of all who knew him. As a man of business, talented, diligent, courteous and upright; as a friend, intelligent, endearing and true; as a member of the Church, steadfast in her doctrine and worship, faithful in the official duties to which in her service he was called; as a Christian, adorning his profession with a long life of exemplary piety, and an end of heavenly peace.

Resolved, That as a Vestry, we will attend the funeral this afternoon at the Church, and wear the usual badge of mourning for thirty days.

Resolved, That a copy of these Resolutions, with the assurance of our respectful condolence, be sent to the children of our departed friend.

By order, ROBERT GRACIE,
Secretary, St Thomas's Church.

Married.

On the 3d inst., in the Church of the Holy Apostles, by the Rev. Mr. Howland, Mr. HARRIS PALMER, to Miss MARY ANN GRAY, all of this city.

Notices.

A CARD.

An educated young man—son of an English clergyman—himself destined for the Church, and now on his way from Durham University, England, to join his father's mission at one of the most distant posts of the Hudson Bay Company settlements—has been thrown upon our shores, wholly penniless, through robbery of his funds during his recent passage. His College Diploma and other papers are in the hands of the subscriber, who hereby seeks for him occupation as a Teacher or writer, until his father can be communicated with, or adequate funds otherwise procured.
JOHN McVICKAR,
New-York, 12th May, 1849. 8 Col. College.

P. E. CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.

A stated monthly meeting of the Board of Managers of this Society will be held in the Sunday school-room of the Church of the Ascension, on Monday evening next, (14th inst.,) at half-past 7 o'clock.
THOMAS P. CUMMINGS, Rec. Sec'y.
New York, May 12, 1849.

P. E. CHURCH OF THE MESSIAH.

SEATS FREE.

A congregation of colored people, at present worshiping in an upper room, 639 Broadway, third door south of Bleeker street. Donations in aid of the Church to meet the current expenses will be thankfully received at 81 Thompson street, by
WILLIAM A. TYSON, Treasurer.
New York, May 12, 1849.

MARYLAND CONVENTION.

The Sixty-first Annual Convention of the Protestant Episcopal Church in the Diocese of Maryland, will meet in St. Paul's Church, Baltimore, on Wednesday, May 30th, 1849, at 9 o'clock, A. M.
H. COLBURN, Secretary.
Baltimore, May 1, 1849.

Acknowledgments.

NASHOTAH MISSION.

The subscriber respectfully acknowledges the receipt of the following donations to this mission:

From Ladies' Missionary Society of Christ Church, Middletown, 50; from students at College Point, 25; monthly offerings of St John's ch, Stanford, 28 65; from a lady in Christ ch, New Brunswick, 10; St James's ch, Fair Haven, 5. Total, $118 65.
May 7th, 1849. W. H. ASPINWALL.

DOMESTIC MISSIONS.

Since his acknowledgment of the 24th ult., the Treasurer has received the following contributions:

Offerings of a family of Christ ch, Macon, Ga, for the Chickasaw mission, 10; Christ ch, Middletown, Ct, a member, for the same, 10; St. John's, St Louis, Mo, 11 96; Trinity ch, Newark, N J, 10 08; Christ ch, Reading, Pa, 15; St James's parish, Old Town, Me, 2 50; St John's, Elizabethtown, N J, for Cal, 47 46; tithes of a clerk for do, 15; Sunday school, Zion ch, Little Neck, L I, for Bp Chase's Diocese, 5 07; All Saints', Paradise, Pa, Chickasaw mission, 2; W, Zanesville, O, half, 5; Christ ch, Boston, Christmas offering, S S, 1. Total, 135 07.
THOMAS N. STANFORD, Treas.,
New York, May 8, 1849. 139 Broadway.

FREE CHURCH OF THE GOOD SHEPHERD.

"To visit the fatherless and widows in their affliction.' James i. 27.

The undersigned, on behalf of certain destitute widows and orphans, gratefully acknowledges the receipt of $3, from Mr H; and $3 from a "Churchman of Wetumpka, Ala," at the hands of Messrs Swords & Stanford.

These streams of Christian love flow to their destined points, bringing comfort to many a desolate heart, being directed in their course as judicously as possible, after careful personal investigation in every case.

Donations of funds or apparal for the destitute, may be left at Messrs. Stanford & Swords, No. 139 Broadway.
RALPH HOYT, 117 Madison St.
New York, May 9, 1849.

The undersigned gratefully acknowledges the following receipts, viz:

From St Paul's S S, New York, through the Female Superintendent, for a beneficiary at Nashotah, 7; from friends of the mission, through the Rev Dr Haight, 7; and from C M K, Albany, N Y, 10.
JAMES LLOYD BRECK,
for the Nashotah Mission.
Nashotah-lakes, W. T., Easter Even, 1849.

PROTESTANT EPISCOPAL CHURCH MISSIONARY SOCIETY FOR SEAMEN, NEW YORK.

The Treasurer acknowledges the receipt of the following sums since date of last report, 9th inst.

From Mrs Hoffman, Mrs Wickham, Miss M S Hoffman, Mrs J Pattinson, Miss H S Hoffman, Jas F Hoffman, Rev C C Hoffman, of Goshen, N Y, each, 1—7; ship Arcole, box, 1; St Peter's ch, N Y, through Rev H E Pratt, part of collection, 25th March, 23 40; Rev H E Pratt, 1; cash, 2; R B Currier, 5; Wm Van Norden, 1 50; T S L, 1 25; collection at Anniversary, held at Ascension ch, N Y, evening 22d inst, after sermon by Bishop Henshaw, of R I, 230 09. From W H Hobart, M D, annual, 2; collections at the E river chapel, for books, 8 22; do, for the mission, 5 41; from ladies, proceeds of their Fair, held at Constitution Hall, Broadway, 19th and 20th April, 833 46. Total $1121 33.
J. DAVENPORT, Treasurer,
Maly 9, 1849. 10 Platt street.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of 2d inst.

From St Luke's ch, Brooklyn, Rev J W Diller, 5 68; Mr and Mrs John R Lewis, subscribers, 4. Total, $9 68.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, May 9, 1849. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since his report of 24th ult.

From Zion ch, Greene, Rev Ferdinand Rogers, 3; William Paret, Syracuse, subscriber, 2 Total, $5.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, April 24, 1849.

Advertisements.

MRS. ISAAC WILKINS' BOARDING SCHOOL for Young Ladies, at Westchester, Westchester county, N. Y.

Mrs. Wilkins wishes to receive a limited number of pupils into her family as boarders, where they will receive maternal care as well as every advantage of education, both plain and ornamental. Terms for board and the English branches from $150 to $175 per annum, according to the age of the pupil. References to either Rev C. D. Jackson, G. M. Wilkins, Mr. and Mrs. Costar, Mr. and Mrs. J. D. Wolf, W. C.

In New York, Prof. C. C. Moore, LL. D., Prof. Saml. Turner, D.D., Prof. Taylor Lewis, D.D., N. Y. University, Rev. Samuel Seabury, D.D. May 12—4t

NEW THEOLOGICAL WORKS.

JUST IMPORTED by D. Appleton & Co., 200 Broadway.—Cureton William, Corpus Ignatianum: a complete collection of the Ignatian Epistles, genuine, interpolated, and spurious: together with numerous extracts from them, as quoted by Ecclesiastical writers down to the tenth century, in Syriac, Greek, and Latin: an English translation of the Syriac text, copious notes and introduction. 8vo. $7 50.

Tetralogia Liturgica: sive S. Chrysostomi, S. Jacobi, S. Marci Divinnæ Missæ: quibus acedit Ordo Mozarabicus: Recensuit, Parellelo Ordine digessit notasque addidit; Jannes M. Neale, M. A. 8vo. 2 75.

Reflections, Meditations, and Prayers, (with Gospel harmony) on the most holy life and sacred passion of our Lord Jesus Christ. 12mo. $1 62.

Tracts for Christian Seasons. Vol. 1—Advent to the Sunday next before Easter. 12mo. 1 37.

Passion Week. A collection of Poetical Pieces, suited to the seasons. 12mo. $1 25.

Butler's six Sermons on Moral subjects. A sequel to the three sermons on Human Nature. Edited by W. Whewell, D. D., with a Preface and a Syllabras of the Work. 12mo. $1. May 12—1

LORD MAHON'S HISTORY OF ENGLAND.

D. APPLETON & CO. have just published History of England, from the Peace of Utrecht to the Peace of Paris. By Lord Mahon.

Reprinted entire from the late English edition, revised and corrected by the author himself, with additional notes by Henry Reed, LL. D., Prof. of English Literature in the University of Paris, 2 vols. 8vo. Price $5.

His History is well calculated to temper the political judgment. It is one great lesson of modesty, forbearance and charity.—Quarterly Review.

His narrative is minute and circumstantial, without being tedious. His History of the Rebellion, in particular, is clear, distinct, and entertaining. In his judgment of person he is fair, candid, and discriminating.—Edinburgh Review.

It is written with an ease of style, and command of the subject, and a comprehensiveness of view, which evinces the possession of high qualifications.—English Review.

I may recommend to others what I have just had so much pleasure in reading myself—the History lately published by Lord Mahon—Prof. Symth.

Lord Mahon has undoubtedly some of the most valuable qualities of a historian—great diligence in examining authorities, great judgment in weighing testimony, and great impartiality in estimating characters.—Thomas Babington Macaulay. May12—1t

A CLERGYMAN, in the vicinity of New York, has at present in his family six boys, whose education he is superintending, he has accommodations for two more. For further particulars inquire at this office.
May 12—3t

REPORT FOR APRIL.—The Mutual Benefit Life Insurance Co., No. 11 Wall-st., have issued, during the month of April, 1849, One Hundred and Fourteen Policies, viz.:

To Merch'ts & Traders	27	To Clergymen	3
" Mechanics	11	" Brokers	3
" Manufacturers	13	" Pub. Officers	4
" Clerks	11	" Agents	4
" Physicians	5	" Teachers	6
" Farmers	5	" Steamboat Captains	3
" Ladies	5	" Gentlemen	4
" Lawyers	4	" Other occupations	6
	81		33
			81
Total Policies issued in April,			114

ROBERT L. PATTERSON, President.
BENJAMIN C. MILLER, Secretary.
JOSEPH L. LORD, Agent.
James Stewart, M. D., Medical Examiner, residence No. 3 Abingdon Square, at the office daily from 2 to 3 o'clock. May 12

FRENCH BOARDING.—The Rev. C. H. Williamson, Rector of the French Church Du Saint Sauveur, is desirous of receiving into his family a few young gentlemen who wish to learn French. Apply, for further particulars, at his residence, 68 Duane street, New York. April 28—1m

A. CARD.

JOHN W. PRIEST, M. A., Architect, 38 Remsen street, Brooklyn, confines his practice to Pointed Architecture, and prepares designs for Churches, with their furniture and appurtenances, Parsonages, School-houses, and Dwellings: also Sepulchral Memorials.

Particular attention paid to preparing designs with full working-drawings for timber Churches of small cost, and correct ritual arrangements.
April 28 -3t$

A YOUNG LADY qualified to give thorough instruction in the branches of an English education, is willing to devote her mornings to two or three pupils at their respective residences. Children under ten years of age would be preferred. Address B. G. T., at this office.
April 11, 1849—3t.$

TWO YOUNG LADIES desire situations as governesses, in a private family—or assistants in some established institution. They feel competent to instruct in all the essential branches of English education and in music. Reference to Rev. Dr. Seabury, 125 West 13th st. who will answer any enquiries in regard to the applicants—and give their name and address. April 7—6t

Poetry.

For the Churchman.

The Holy Child Jesus.

I.

More cruel than the insatiate grave,—
To innocence unarmed,
While bringing on it pains and grief,—
Is jealousy alarmed:
No worth nor excellence can check
Its hideous career,
In making costly sacrifice
Of objects held most dear.

II.

The world, its master, tempts it with
Ambition's glittering crown;
The world—whose flattery is far
More dangerous than its frown;
The Lord of Life it crucifies
Afresh, or seeks to kill;
But vain its power to disannul,
Or thwart His sacred will.

III.

He wills, that all His followers,
Through suffering, shall be made
Perfect like Him; who, as their Guide
And Captain, once was laid
Low in the arms and bands of death:
But could not there be held;
For being Lord Omnipotent,
He soon its fury quelled.

IV.

The Innocents, whose early call
To leave the earth was given
On His account, by tyrant's sword,
Have happier life in heaven:
Far better than if here they had
Imbibed the poisonous draught
Of evil principles, and felt
The sting of Satan's shaft.

V.

For though the infants died to sin,
Yet live they unto God;
And now in Paradise admire
The cross, His staff and rod:
They praise Him for a quick relief
From wo of every kind;
And pray for brethren in the Church,
Their kindred, left behind.

VI.

How oft are mortals grieved at that
Which most promotes the gain
Of those they love, or of themselves;
Yet will they dare arraign
The wisdom of His plans, who fills
The radiant Heavens with joy,
And on each creature of His hand
Does constant care employ.

VII.

The heathen raged, and made ado,
When CHRIST was in their hands;
Their force was spent to crush His cause,—
But soon throughout all lands
Its voice was heard; and to the end
Its words shall yet prevail,
Till every nation own His sway,
And second coming hail.

VIII.

Confide we then in Him who can
From darkness bring out light,
And in whose hand are hearts of men,
Laid open to His sight;
Believing that the glorious Lord,
Who raised Himself from dust,
Will also quicken us as we
Our souls to Him entrust.

IX.

Against His Church at large, the gates
Of hell have not prevailed;
Nor has His love to Her been lost,
Nor has His promise failed:—
"Lo, I AM with you evermore,"
To chosen men said He,
"Go, make disciples everywhere,
Baptise and teach for Me."

X.

They went, and to the world proclaimed
That Word which tyrants tried
To stifle at its birth, in vain;
For though its preachers died,
The Truth was mighty, and prevailed
To make dumb idols cease,
To renovate obedient men,
And fill their souls with peace.

XI.

Although against the Holy Child,
Herod and Pilate dared
To join their forces with the Jews,
Who in their guilt have shared;
Yet this was only what Thine hand
And counsel had foreshown,
By holy prophets and by types,
Was needful to be done.

XII.

And now, O Lord, behold their threats;
And grant to all who may
Succeed in Thy Apostles' place,
Strength equal to their day;
That so they may Thy Word of Truth
With boldness all proclaim,
And signs and wonders yet be done
In Thy Son Jesus' name. S.

Kingston, N. Y., April 26, 1849.

Selected Matter.

From Morell's Philosophy of Religion.

Logical and Intuitional Consciousness.

CONCLUDED.

The logical consciousness is *fixed* through all ages: the intuitional consciousness *progressive*.

This is, in fact, a direct result from the preceding considerations. If there be in man an element of individualism,* that is to say, if there are fixed laws of thought, which are virtually the same in every man, then it is evident that these will also be fixed laws for every *age*. If, on the other hand, there is a "*sensus communis*," which can be realized by gleaning out from the mass of conflicting opinions the deepest experiences of mankind, and if the common power of intuition be really the function of humanity *as a whole*, then it is manifest that as mankind on the whole advances, and marches forward to its destination, this generic truth organ must expand proportionally.

Now if the *logical consciousness* be considered in relation to history, it will be found to have ever retained the same form, and to have evinced about an equal intensity in every period. The laws and rules of formal logic are exactly the same now as they were in the time of Aristotle; and the application of them to any class of facts which may be known to each age, is made in every case in the same manner, and much about to the same degree. Here no *progress* is observable; the diversity of logical power in different ages is no greater than what may be found among individuals in the same era. But if we turn from the logical to the intuitional consciousness, here instead of a fixed result, we find a perpetual variation, and regarding mankind *as a whole*, a constant progression. In one country, for instance, we find the musical sensibility greatly in advance; in another, the perception of beauty through the eye (as was the case among the Greeks) has arrived at a high degree of perfection; in other instances, there is a peculiar awakening of the moral or of the religious consciousness; in a word, whenever we find our direct intuitions coming into operation *there* we find a kind of *vital development*, not confined to individual minds, but flowing generally through the consciousness of the mass.

In this intutional life, moreover *progress* is as essential as in every other kind of vitality, here stagnation indicates disease and decay; for so sure as man was created for an ultimate end—so sure as he was intended to arrive at ever higher attainments in every thing great and good—must his pathway be perpetually upwards, and the whole sensibility of his nature come more and more into harmony with the Divine nature—with the *life of God*.

In realizing the distinction we have now portrayed between the two great modes of man's intellectual activity we must caution our readers not to confound the products of the intuitional consciousness with the fundamental *forms* of thought such as are usually described in a table of the categories. The product of intutition is never an abstract, formal and empty notion; it is precisely the reverse—namely, a direct perception of some actual concrete reality. By means of the logical or analytic faculty, we never see things in their *organic unity*; we merely view their separate parts abstractly considered, and seek to discover the formal consistency which runs through them. By intuition, on the other hand, we view truth as a whole, without taking any account of its parts—without noticing the forms or categories under which it can be represented to us—without asking after the logical consistency of the entire phenomenon.

An objection, perhaps, here arises, that if intuition be the direct presentation of truth in its entire concrete reality, it must always be infallible in its results. This objection leads us to expound the connection of the intuitional and logical forms of intelligence somewhat more closely. Were our intuitional nature *absolutely perfect*, then indeed, its results would be infallible. If we imagine our minds to be perfectly harmonized morally, intellectually, religiously with all truth—if we can imagine, them, without any discord of the interior being, to stand in the midst of a universe upon which God has impressed his own divine ideas, and receive the truth as it presents itself to the consciousness, just as the retina receives the images of external things—then, indeed, we should comprehend all things *as they are*: and the mere manifestation would be its own evidence of their reality. A mind so harmonized with nature and with God, would perceive at one glance the *processes* and *ends* of all things; just as Goethe, without the labor of any inductive reasoning, saw the truth of the metamorphosis of plants; just as *genius* in the philosopher grasps the hidden analogies, and gives the initiative idea upon which future inductions must be founded; just as a high spiritual sensibility feels the reality of moral and religious truth, long ere it is verified or logically expounded.

This harmony of our nature, however, has been disturbed; and with it the power of intuition is at once diminished and rendered uncertain. The reality of things, instead of picturing itself, as it were, upon the calm surface of the soul, casts its reflection upon a mind disturbed by evil, by passion, by prejudice, by a thousand other influences which distort the image and tend to efface it altogether. Hence, in proportion to the inward disorganization of man's moral and intellectual being as a whole, will be the deficiency and divergency of his intuitive perceptions.

Conscious of this defect, the logical faculty comes to our aid. Knowing as we do too well that the intuitions we obtain of truth in its concrete unity are not perfect, we seek to restore and to verify that truth by *analysis*, i. e. by separating it into parts, viewing each of those parts abstractedly by itself, and finding out their relative consistency so as to put them together by a logical and reflective construction, into a systematic and formal *whole*. Hence, the impulse to know the truth *aright* gives perpetual vitality and activity to the law by which our spontaneous or intuitional life passes over into the logical or reflective Logical reasoning is the result of human imperfection struggling after intellectual restoration. In the defect of gazing upon truth as as it is, by virtue of the interior harmony of our whole being with God, we seek a substitute by applying the aids of analysis, of formal reasoning, of verification—of the entire logical re-construction of our whole knowledge.

Thus the very rise of logical truth implies the existence of intuition; for were there no truth *dimly* perceived, there would be no impulse to restore and define it; and consequently, valuable as logical processes may be, they cannot fill the place or perform the office of broad and vivid perceptions. Hence, our constant effort should be, if we would extend our knowledge of truth, to bring our nature more and more into moral harmony with it; and in case of distrusting the clearness of our mental eye, we should appeal to the experience of others, so as to correct the imperfection or distortions of our *individual* intuitions by the conceptions of their perchance more highly purified mind. More especially should we look to those minds whose inward harmony with truth has become perfected, and whose power of spiritual vision we account as being an inspiration from the Almighty. P. 76, 80.

* The reader must be careful not to take the word individualism here as implying a peculiarity in the individual; but as denoting a *principle* which is perfect in the individual and does not depend on the development of the race.

An Incident of Western Travel.

MR. EDITOR.—What I am going to relate made a deep and lasting impression on my mind. Perhaps it may suggest matter for useful reflection to others. With this view it asks of the reader a perusal. He may turn parts of it into allegory; but it is no fiction.

Early in October of the year 1808 or 9, it being vacation, I went on a visit to Mercer county, Pa., to see a married sister who lived there. Some four or five others, older than myself were going out to the "Lake country," and I joined their company. Crossing the Ohio at Beaver, we proceeded on our journey without meeting with anything that took my attention till we came to the Mahoning, the transparent clearness of whose waters, rolling over the bright pebbles at the bottom, and through a forest composed of trees of every variety and form and size, left a picture of beauty on my memory which forty years have not effaced. At noon of the same day, I think it was, we halted for dinner at a tavern in a little village, and when our horses were brought out after dinner, as we were preparing to mount, a traveller from the North rode up in whom I recognized an esteemed college acquaintance. He had been hurried through his course of study, literary and theological, because his health was not good, and sent on a mission to Canada. From this mission he was now returning in fine spirits and health recruited. But in his looks there was, even to my unpracticed eye, a dubious appearance of what might turn out to be the consumption. I might see him no more (the foreboding proved true) and this thought induced me to say to my company:

"Go on: I must have some talk with my friend here; I will overtake you in an hour or so." And looking at the landlord, "is the road easily found?"

"Oh yes, you can't miss it."

So the company left; and Glasgow—that was his name—sitting together with me on the porch, we chatted about Canada, and the Catholics there, and this and that, my horse pawing and prancing about the sign post to get after *his* company that had left him there. Glasgow's dinner being ready, *we* had made a clean sweep, and it was (how swiftly time passes when in earnest colloquy with a friend) it was as I saw by consulting my watch, an hour and more since my company had left. So bidding Glasgow adieu, I rode off in a long trot, till in the course of an hour, I came to where the road *parted into three*. I *might* "miss it" here thought I. The ground was hard and showed no track. No finger board nor living wight to direct me. The general bearings of the road I knew somewhat of, for I had passed a winter in the country beyond some years before, when a mere lad. So, after some hesitating, I directed my impatient horse along the right hand prong of the trident. After following it for a mile, finding it turn too much towards the East of North, I cut across through the open woods, till I got upon the middle prong, and pushed on with some assurance that I was now in the right way. Right glad I was when I came to where a man—the first human being I had a chance of seeing since I left the village—was sitting in the door of a cabin, making shoes.

"Has a company of persons rode past this afternoon?"

"Nobody," shaking his head.

"Are you certain?"

"Yes; been here at work all day. Nobody has passed."

"Is this the state road?"

"Yes."

"To Mercer?"

"Yes."

"How far to a settlement?"

"Twelve miles."

The air was still and sultry. Thunder growled in the western sky, and looking round I saw the dark cloud. After an hour's fast riding, the van of the tempest, in the form of waving lines of smoke, broken here and there into curls, had reached the zenith. Peals of thunder became louder and more frequent; large scattering drops of rain rebounded like hail from my umbrella. Night was at hand and would bring with it a heavy deluge of rain. Descrying to my left an opening in the woods at some distance, I made haste to reach it. There was a primitive mill of rough logs and small dimensions, and near it a most filthy looking hut, in the door of which there stood a very contented, easy, good natured inert sort of man, gazing at me as I rode up to the fence.

A conversation ensued, the purport of which was, on my part, to learn how far it was to a house, where I might stay for the night; and if I, a stranger, could find the way to it in the night; and some still plainer hints that I would even stay under *his* roof if he would invite me. And so I would, for though it was a filthy sty, and no broom or other sign of woman about, the rain was heavy and the thunder and lightning sharp. But on his part there was no faculty of understanding hints, and he thought that if I *were acquainted with the road*, (he said) it was a wagon road, I could find it, though in the night.

"I'll try," I said to myself, rather than plainly ask for shelter from you; and with that I turned my now weary horse, who seemed to have forgotten his company, once more to the road. This I readily found by the glare of the lightning, till, having crossed the creek and the broad bottom lands, I ascended into the upland, where the path being more firm and partly covered with leaves could be traced only by feeling along with feet and hands, aided by the light from an occasional flash of lightning. At last this ceased. The storm was over. But there was a calm, and the heavy clouds still shut out the stars. *I was lost*; I shouted, and then held my breath to listen. But echo herself gave no response. Bears, wolves—panthers came into my mind—and snakes. Better be moving along, any how, if I only knew in what way to move. So taking, as near as I could guess, the direction of the path when I was last upon it, I did move on leading my horse with my left hand, and holding up my right a little in advance of my face as a defence against the branches of trees and brush.

Thus I had gone a mile or so, when a light appeared! It was but for a moment, as if of a candle blazing for an instant and then extinguished. It may be Will o' the Wisp; at any rate I thought it best to steer for it. After making my way for some forty rods, I struck a fence. Following this, I found where it turned off at right angles, and upon making a reconnoisance with hands and feet—for eyes were of no use—I found myself in a lane! Mounting my tired horse—myself more tired—I rode on a short distance, and *the light* again! This time I saw what it was, a candle passing by a window. Never did I see so glad a sight. Halting at the gate, I halloed. A man came to the door, and said, "Is this you?" naming me. I am not at all superstitious, but a strange and indescribable apprehension seized me. A hundred miles from home; no one here expecting me or knowing any thing about me: what can this mean? None of my company is here; that is certain. Such thoughts, and other half formed thoughts, of enchantment, of wizards, and what not, were soon put to flight, when, on entering the house the man told me that he had been that day at a muster on the other road, ten miles west, and that my company, one of whom he knew, informed him of my staying behind and having missed my way, as he supposed, from my not overtaking them. Returning late and hungry from the muster, his family, of course, were thus kept up long after the usual bed time. Here then I was by a cheerful fire, in the house of a son-in-law of "old Patrick Scott," one of the first settlers of Western Pennsylvania. But the most remarkable part of the story remains to be told. Next day being Sunday I went to meeting in company with my kind entertainer and heard Mr. Satterfield preach from the text "Walk while ye have the light." In the course of the sermon he *supposed* the case of a traveller acting as I had done the day before, and having in consequence to make the last part of his way in the dark. In fact, I supposed some of my company, or the men with whom I lodged, had before sermon, told him my story; I asked him afterwards if this had not been the case; and he answered me *not*. VIATOR.

Advertisements.

PIERMONT INSTITUTE.—The summer term of this school will commence the 9th of May. A few children, under the age of sixteen years, can be received into the family of the Principal, where particular and paternal attention will be given to their studies, health, morals, habits, and amusements.

Expenses per term of fourteen weeks, including tuition in English branches, board, washing, lights and ordinary mending, $28 00.

Tuition in Latin or in French; Drawing and instruction in Mezzotint, each, $5 00.

Instruction in Painting with Oil or Water Colors, $12.

Tuition in Music, and Use of Piano, $12 00.

" for Juvenile Day Scholars, per term, $3 00.

" " Advanced " " " $5 00.

It will be requisite for each boarder to find their own beds, bedding, napkins and towels, all marked in full. The present term will close the second day of May; and the Fall term will commence the 12th of Sept.

Bills payable at the expiration of one-half of each term. Steamboats run from Piermont to New York daily, in one and a half hours, so that pupils from the city, *if their parents desire it*, can visit their homes once every month.

WILLIAM HENRY FERGUSON, Principal.

Piermont, Rockland Co., N. Y., March 12th, 1849.

REFERENCES.—The Rev. Dr. Henry, New York University; Rev. W. F. Walker, Humphreysville, Ct.; Rev. John C. Sterling, Piermont; Thomas Blanche, Esq., do.; Rev. Professor Reynolds, Rector of St. John's Church, West Hoboken, N. J. March 17—tf

CHURCH SCHOOL FOR YOUNG LADIES, under the supervision of the Pastor of the Church of the Holy Communion, Miss AYRES, Principal. No. 54 West Twenty-first Street, New-York.

The Fall Term of this Institution will commence on the 18th of September, A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D. D., No. 110 Twentieth Street; of Messrs. Stanford & Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John Street.

REFERENCES:

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq. Sept. 2—tf

COLLEGE OF ST. JAMES, Washington Co., Maryland. The second term opens on Monday, March 5. Students may be admitted at any time into the COLLEGE, or into THE GRAMMAR SCHOOL; either to pursue the full Collegiate course of Classical and Scientific studies; or a partial course in a MERCANTILE CLASS, receiving special preparation for the Counting Room and general business.

Application for the admission of pupils, or for further information to be made to

JOHN B. KERFOOT, Rector &c.,
tf m2. College of St. James, P. O., Maryland.

MRS. ALDEN'S SEMINARY, FOR YOUNG LADIES, Springfield, Mass.—The third Term will commence Wednesday, April 18, 1849. The Academic year is divided into three terms of fourteen weeks each. Pupils admitted at any time, although it is important that all should commence with the term.

This Institution is now permanently established as a Boarding and Day School, and has been organized on a systematic plan, combining, it is believed, all the advantages of the largest Boarding Schools, and also of private instruction in select classes.

The Principal being fully aware, from fifteen years' experience in teaching, and much observation on the subject, that our large Boarding Schools are unavoidably attended with many evils, has therefore in organizing this Institution had particular regard to the prevention of those evils, and the securing to its members, as far as possible, all the domestic and social influences of home.

The number of Boarders is limited to twelve.

The whole number, including Day Scholars, is limited to the entire Supervision, and the personal Instruction, of the Principal in all studies of English and French Literature; and the arts of Drawing, Painting, and Embroidery; thus her influence is with happy effect brought to bear directly upon the mind, morals, and manners of each Young Lady, affording thereby every facility for improvement of the *manners*, the *heart*, and mental qualifications *all of which* constitute a refined and finished Education.

The Young Ladies who are entered as boarders in the Seminary are treated in all respects as members of the family.

Maternal confidence is encouraged, and a sincere interest is felt and evinced in all that concerns their welfare as students, or as Young Ladies.

French Conversations are encouraged, and the Principal feels a pleasure in announcing that in French and in English Composition her classes excel, under her method of intruction, and pursue these studies with increased interest and success.

Education is here professed to be based on Christian Principles; and whilst no sectarian views are inculcated, habits of considerate and independent thought are encouraged, and a conscientious regard to moral and religious obligations is strictly enjoined.

The Government of the school is firm and decisive, yet mild, such restraints and discipline only are used as proper parental solicitude and affection would impose.

The Incitements are, the marked disapprobation of the Principal in cases of culpable deficiency; and her gratification, and that of parents and friends in cases of excellence; their mental culture; and chiefly the obligations of gratitude and obedience to their Creator and Redeemer.

PLAN OF ORGANIZATION AND TERMS.—In this Institution there are three general classes, denominated *Primary*, *Junior*, and *Senior*, and the *Graduates' Department*.

The Primary Class is composed of the younger daughters of patrons who wish them to accompany elder sisters, and to continue through the whole course of Instruction It includes the usual studies of such classes. Charges, $8 per term of 14 weeks.

The Junior Class includes any of the common English studies, namely:—Arithmetic; Grammar; Geography; History; Chronology; Natural Philosophy; Physiology; Penmanship; Composition, &c.; $10 per term.

The Senior Class, continuation of any of the above studies if necessary, with Ancient Geography and History, Mythology; Botany; Astronomy; Chemistry; Elocution; Rhetoric; Logic; and Mathematics, $15 per term.

These classes recite in the usual method from text-books Lectures, with liberal and extended views, and clear and practical illustrations accompany each recitation.

The whole charge for Boarding Scholars in the above classes is $50 per term, or $150 per annum.

In Music on the Piano, Guitar, Organ, or Harp, Parents can have a choice of Ladies or Gentlemen Professors at their respective charges—from twelve to twenty dollars per term of fourteen weeks.

The Graduates' Department is designed exclusively for such as are about finishing their course of study including those who are qualified to enter from the Senior class, and others who may have completed a course of study in the ordinary schools.

The course of Instruction in this department embraces General Reviews of Ancient History; Classical Antiquities; Mental Philosophy, with reference to Rhetoric, Logic, and Criticism; Critical Readings of the English and American Poets, with critiques of their Poetical Works; English Literature, with Lectures, comprising a brief history of the most distinguished authors, and their writings; Composition studied as an Art; Conversations on Nature and Art; Constitution of the United States; Greek, Latin, French, Spanish and Italian Languages and Literature; Miscellaneous Lectures throughout the course on the more interesting and useful subjects of Polite learning—such as the Oriental Character; Origin of Society; Various Classes of society; Duties to each; Systems of Education; Novel Reading; the History and Utility of Music; Poetry; Painting; Sculpture; Architecture; Useful and Interesting Discoveries and Inventions; and other Miscellaneous Subjects. Tuition in this department, 25 dollars per term, Boarding and tuition two hundred dollars per Annum.

REFERENCES.—Rev. Henry W. Adams, Springfield, Mass.; Rev. George F. Simmons, do.; Major J. W. Ripley, U. S. Armory, do.; Right Rev. Manton Eastburn, D. D., Boston, Mass.; Mrs. General Gaines, N. Y. City; and the Episcopal Clergy generally of New York City.

Springfield, March 17, 1849. m17—tf

COLLEGE GRAMMAR SCHOOL, Brooklyn.—The undersigned, having received encouragement from numerous sources, have determined to establish in the city of Brooklyn, near the Heights, an institution for the educating and training of Boys, for professional and *commercial* life.

This Institution will be called "The College Grammar School," and is designed to embrace the thorough moral and religious training of the pupils committed to its charge, as far as the constant supervision and *companionship* of the Teachers can attain that object.

To accomplish this plan more effectually, and to accommodate their friends not residing in Brooklyn, in addition to the regular Day School, the Teachers will receive into their common household, where they will be under their constant care, and the attention of a competent matron, a limited number of Boarders.

In undertaking the arduous labors, which a thorough education on such a basis demands, the undersigned Teachers rely confidently on their experience in that mode of instruction which makes the *moral* and *religious* welfare of the pupil the object of anxious attention and unwearied care.

With like confidence do they appeal to the testimony of their former employers and friends in regard to their faithfulness and devotion to the pupils committed to their charge.

In the Classical, Mathematical, and Commercial Departments, they propose a high standard of excellence; to which, they trust, the varied experience of many years and assiduous labors, will enable them to attain.

The course of instruction will furnish a complete preparation for any class in College, and will embrace the modern languages and all the common, useful and ornamental branches which are of value in the mental training of the pupil, or for the practical purposes of life.

No pupil will take position in Class without thorough examination in the first principles of the studies pursued.

PRIMARY DEPARTMENT.

Particular attention will be paid to the Primary Department, and no exertion will be spared in drilling the younger pupils before advancement to the higher classes.

LOCATION.

The site selected for the School is at the new building, corner of Atlantic street and Clinton, a quiet and retired part of the beautiful city of Brooklyn, easily accessible from the Metropolis or neighboring cities.

SESSIONS.

The Scholastic year will be divided into four terms, commencing on the 1st of May, 1st September, 15th November, and 1st February. There will be a summer vacation during the month of August, and a week's recess during the Christmas Holidays.

TERMS.

Boarders will be charged $75 per quarter for Board, washing, &c., and for full course of Tuition in every branch. Day Scholars will be charged $20 per quarter for full classical course, including the modern languages.

For the English course, with the modern languages, the charge will be $15 per quarter.

The Tuition in the Primary Department will be $10 per quarter.

Payments will in all cases be expected quarterly in advance.

Books will be furnished to pupils at publishers' prices.

CORNELIUS E. SWOPE, A. B.,
Principal of the Classical Department.
EDMUND B. TUTTLE,
Principal of the English and Commercial Department.
LEFROY RAVENHILL, A. B., M.D.,
Classical Teacher.
PIOTR KOWALEWSKI,
Teacher of the Modern Languages.
MRS. J. C. GREENE, Matron.

REFERENCES.

Right Rev. Wm. Rollinson Whittingham, D.D., Right Rev. Alonzo Potter, D.D., LL.D., Rev. W. A. Mughlenberg, D.D., Rev. Samuel Seabury, D.D., Rev. Francis Vinton, D.D., Rev. Benjamin C. Cutler, D.D., Rev. Wm. H. Lewis, D.D., Rev. J. B. Kerfoot, College, St. James, Md., Rev. Horatio Potter, D.D., Albany, Rev. Wm. I. Kip, D.D., Albany, His Excellency, Hamilton Fish, Albany, Hon. Wm. H. Seward, Auburn, Hon. Ogden Hoffman, New York; Daniel Le Roy, Esq., New York, George P. Morris, Esq., New York, N. P. Willis, Esq., New York, Isaac O. Baker, Esq., New York, John C. Cruger, Esq., New York, Benj. A. Mumford, Esq., New York, Daniel Embury, Esq., Brooklyn, Richard Upjohn, Esq., Brooklyn, Edgar J. Bartow, Brooklyn, Charles Congdon, Esq., Brooklyn, Edward Whitehouse, Esq., Brooklyn, D. H. Arnold, Esq., Brooklyn, Rollin Sanford, Esq., Brooklyn, Jesse C. Smith, Esq., Brooklyn, Geo. Hastings, Esq., Brooklyn, Joel W. Condit, Esq., Newark, C. M. King, Esq., Newark. April 28—1m

ORGAN BUILDING.—The undersigned respectfully informs his numerous friends and the public, that in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description, with all modern improvements, at low prices.

Organs constantly on hand, and repaired and tuned in town and country, at moderate charges.

HENRY PILCHER,
Corner of Centre and River streets, Newark, N. J.
November 11

SCHOOL FOR MORAL DISCIPLINE. The undersigned proposes to open a School immediately after the Christmas holidays, at City Point, opposite Fort Independence, commanding a beautiful view of the harbor, islands and shipping, and enjoying a most pure and exhilarating atmosphere; and he trusts that the experience he has had under the Rev. E. M. P. Wells, will insure him the confidence and patronage of the public.

Moral Education is the peculiar object of this School; to educate boys, not as if they were physically, but morally, men; men in infancy; and to teach them to act now on the same principles which they must or ought to act on in future life; to form, (or, if need be, to *re*-form,) a moral character; to treat them as possessing a soul as well as a body, a heart as well as an intellect; and as if existing not for this world, but in this world for another; not only to give power to the intellect, but to direct it; not simply to have the intellect under the control of the heart, but to bring that heart under the influence of those great moral principles which form the Government of God.

In Intellectual Education the object is to teach the pupil to think, to reason, to investigate, to discover for, and teach himself, rather than to write down on the voluminous pages of the memory the acquirements of others, without making them his own.

Physical Education is a principal subject of practical as well as theoretical attention, in food, exercise, air, bathing, the organs, and the habits. It is considered important, not simply for its effects on the body, but chiefly for its effects on the mind. Many of the vices in life arise from a neglect of Physical Education.

Exercise is taken regularly three times a day, Sundays not excepted.

Daily Bathing, in sea water, is strictly attended to.

STUDIES.—The regular studies are the Elementary and Higher Branches requisite for a thorough English Education, including Singing, Book-Keeping, Exchanges and Navigation.

Extra studies are the Ancient and Modern Languages, Instrumental Music and Drawing.

The Government is moral suasion, rather than physical force. The object is to show the reason for obedience and thus lead the mind to approve of, and pursue, the good; never to indulge, but always to be kind; never to be severe, but always to be strict; to obtain unqualified obedience, by request, if possible, but always to obtain it; and, in this case, not to accomplish it by the infliction of sudden pain or fear, but by a gentler, yet longer process; the privation of play, of conversation, of familiar social intercourse with the instructors. We wish not to punish evil, but to cure it; and better yet, if possible, to prevent it. For this purpose, the boys are always with some member of the government, or one of the instructors. At study, at play, at meals, at rest, by night and by day, the boys are always with the Superintendent or a teacher.

CONDITIONS.—Boys are received for a period of not less than six months, nor under the age of nine years. The boys, while members of the school, must be wholly under the direction of its government. The parents and guardians are requested to satisfy themselves fully respecting the school, and determine whether they can give up their boys wholly to its management for the time specified.

The expenses are $3 50 per week. The first quarter is to be paid in advance. As a boy is not to be received for a less term than six months, so the full expenses of the six months are to be paid. All expenses for board, tuition, books, (except for extra studies) stationary, washing, mending, medical attention, &c., are included in the foregoing charge.

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The School is under the supervision of a Visiting Committee, consisting of Rev. E. M. P. Wells, Rev. Alexander H. Vinton, D. D., Rev. William Croswell, D. D.

REFERENCES.—The gentlemen of the visiting Committee. WILLIAM BRADFORD.

☞ All communications should be addressed to WILLIAM BRADFORD, Principal of School for Moral Discipline, City Point. Jan6,1849,tf

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May22—tf

NEW ORGAN OF ANNUNCIATION Church, New York, Rev. S. Seabury, D. D. Rector.

At a meeting of the Vestry, held Oct. 2d, 1848, Floyd Smith, Esq., Chairman of Committee on the payment for the Organ, and approval of the same.

Reported. That after due examination by Messrs. C. D. Judah, and J. H. Cornell, whose report is appended, they recommend the acceptnace of the Organ, and move a vote of the Vestry commendatory of the instrnment, and of Mr. Jardine as the consttuctor thereof.

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The Committee offer the following resolutions.

1st. That this Vestry do hereby receive from Mr. Jardine the Organ built by him for the Church of the Annunciation, as being perfectly and completely finished, even beyond the requisites of the contract, and as being entirely satisfactory to this Vestry.

2d. That this Vestry, entertaining a high opinion of Mr. Jardine's competency as an Organ Builder, and having every reason to be well satisfied with the gentlemanly and very correct deportment of Mr Jardine in his intercourse with the members of this body while building the new Organ, take pleasure in recommending him to all persons who may require the services of an Organ Builder. Signed, FLOYD SMITH.

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